

# Facing the Situation

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U.S 1915 :  
Facing the situation









# CONTRIBUTIONS TO FOREIGN MISSIONS

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YEAR	TOTAL RECEIPTS	AVERAGE RECEIPTS
1901 . . . . .	\$134,745	\$133,250
1902 . . . . .	131,756	

## Forward Movement for Foreign Missions Began

1903 . . . . .	\$153,272	\$193,756
1904 . . . . .	189,052	
1905 . . . . .	211,570	
1906 . . . . .	191,350	
1907 . . . . .	223,538	

## Laymen's Missionary Movement Began

1908 . . . . .	\$323,879	\$471,830
1909 . . . . .	412,156	
1910 . . . . .	420,602	
1911 . . . . .	452,513	
1912 . . . . .	501,412	
1913 . . . . .	631,069	
1914 . . . . .	561,179	

Grand Total, \$4,538,093



# Facing the Situation

Addresses Delivered at the Fourth  
General Convention of the Laymen's  
Missionary Movement, Presbyterian  
Church in the U. S., Held in  
Charlotte, N. C., Feb. 16-18, 1915  
Dallas, Texas, Feb. 23-25, 1915



Laymen's Missionary Movement,  
Presbyterian Church in the United States  
Athens, Georgia





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## PREFACE

"Facing the Situation" in missions in this year of our Lord 1915, we discover:

FIRST. *Increase of Need.*

A world of suffering, ignorance, disease, and sin faces us such as probably never existed before. In it are many who must come into the kingdom of God.

SECOND. *Increase of Opportunity.*

The field of our Church, as of every other, is even wider open to the Gospel message than at the time of our first Laymen's Convention in Birmingham six years ago.

THIRD. *Increase of Responsibility.*

The war in Europe has thrown the great missionary burden on America. We alone are in position to carry the Gospel without handicap.

These facts in their various phases in the different fields were brought with tremendous force to the attention of more than 4,000 delegates at the two Laymen's Conventions in Charlotte and Dallas in February. The messages of this book will bear reading again and again. It is with the hope that it may prove of as great value to pastors and laymen as its predecessor, "The Modern Crusade," that it is sent forth by the Laymen's Movement.

Mr. James Morton, Secretary of the Laymen's Missionary Movement, has given most faithful and capable service in editing the book. Miss Isabel Arnold culled the mottoes which were chartered for convention use.

Chattanooga, Tenn., April, 1915.

## RETROSPECT

Six years ago, in February, 1909, the first General Convention of the Laymen's Missionary Movement of our Church was held in Birmingham in the interest of foreign missions. Over 1,100 delegates were present.

Three years later, in 1912, in Chattanooga, the second General Convention of the Movement was held with an attendance of over 1,400 delegates. Largely as the result of this convention great reinforcements were sent to the African and Korean fields. The memory of the last session of this Convention with the many volunteers on the platform and men and Churches pledging thousands to send them out, will remain forever in the minds of those witnessing it.

During February of the following year, 1913, the Memphis Convention was held in the interest of home missions. At this third General Convention of the Laymen's Movement over 1,500 delegates were in attendance. Home missions and evangelism were presented in such a way as to cause many new decisions to be made. The General Committee of the Movement at this Convention decided on the plan of holding biennial conventions alternately in the interest of home and foreign missions.

In pursuance of this decision, a Convention was planned for February, 1915, and by invitation, Charlotte, N. C., was chosen as the place for it. By reason of the position of Charlotte it was deemed advisable to hold a second Convention on the succeeding week in Dallas, Texas. This plan proved very successful and resulted in a total attendance at both Conventions of 4,370 registered delegates, nearly three times the attendance at the largest Convention hitherto held.

The Holy Spirit has blessed these great gatherings of laymen in a very signal way and they have proven the means of rekindling the fires of devotion to our Lord and Master in many lives at home and abroad.



## I. MISSIONS

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The Holy Spirit and Missions.

Prophecy and Missions.

Life and Missions.

Missions and Spiritual Life.

The Supreme Incentive.

Christian Missions and World Issues.

Intercession, the Highest Form of Service.

*“The missionary needs the enduement of the Holy Spirit, to be so filled and energized with the all-mightiness of Christ, that mistakes in founding Christianity in mission lands will not be made.”*

*—W. L. Ferguson.*

# Facing the Situation

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## THE HOLY SPIRIT AND MISSIONS.

BY REV. ROCKWELL BRANK,

*Pastor Independent Presbyterian Church, Savannah, Ga.*

In every act of God all three of the persons of the Godhead are engaged. This must be true because our God is one God. And in whatever I may say to-day with regard to the third person's work I am not to be understood as meaning to minimize or disparage the work of the Father and the Son. Nor am I to be understood as attempting to give a complete account of the work of the Holy Spirit in the missionary enterprise. That might fill many volumes. In the necessity of the case, therefore, the vast subject must be dealt with in a cursory and fragmentary manner, only the most important phases of it being touched.

Now, while it is true that the three persons of the Godhead are engaged in every act of God, it is not impossible to distinguish the part of each from that of the others. The three persons agreed among themselves for what part of redemption each should be responsible, and each limited himself to the work he had engaged to complete. In the work of creation, therefore, we may say that the Father brought into existence the mass of matter from the chaos of which the Son brought order, while the Spirit led on and leads on the creation to fulfill its original destiny of being a grand and majestic instrument wherewith the glory and praise of God shall be promoted.

But this leading of the Holy Spirit must be accomplished in continual antagonism to a principle which entered the creation at its noblest and highest point and threatened to destroy the purpose for which the creatures had been made. When sin entered into the heart of man, the original purpose for which man had been made would have fallen to the ground had not the Spirit of God led on the creation to fulfill its destiny in antagonism to sin. "The flesh lusteth against the Spirit, and the Spirit against the flesh."

In accomplishing His original purpose, the Spirit calls out a church and establishes a Kingdom of redeemed and sanctified souls who will

fulfill their destiny in glorifying God by obeying His will. This Kingdom is to be established by the Spirit in answer to the prayer of the Son to the Father. We read in the second Psalm these great words of the Father to the Son: "Ask of Me, and I will give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession." In the epistle to the Hebrews, we read that the Son of God, when He was here on earth, gave Himself to that prayer with all the energy of His great heart: "Who in the days of His flesh, having offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and having been heard for his godly fear, though He was a Son, yet learned obedience by the things which He suffered; and having been made perfect, He became unto all them that obey Him the *cause* of eternal salvation; named of God a high priest after the order of Melchizedek." And not only did the Son make this prayer for His Kingdom Himself, but He requested and commanded all His disciples, the future sons of the Kingdom, to engage with Him in that mighty intercession. The first three petitions of the Lord's prayer, (really the Disciples' prayer), read: "Our Father, who art in heaven, hallowed be Thy name, Thy Kingdom come, Thy will be done, on earth as in heaven." The Holy Spirit, in answer to the Saviour's prayer, is establishing that Kingdom upon the earth, in order that He who so greatly suffered and so grandly died, may see of the travail of His soul and be satisfied.

"Missions" is our poor word to express that operation of the Spirit through the sons of the Kingdom. The word "missions" does not occur in the New Testament. It is at best a word of human limitations. It looks at the work of establishing Christ's Kingdom on the earth from the low viewpoint of one locality as against another. We in the United States speak of missions to a foreign land, but the New Testament looking at the planet as a whole, and thinking of the Kingdom of God in world-terms only, omits the locality or expression and speaks of the Kingdom from the viewpoint of heaven.

With these preliminary thoughts in mind, we see that

#### THE HOLY SPIRIT IS THE AUTHOR OF MISSIONS.

He is the executive member of the Trinity, who is leading on the creation to the fulfillment of its great destiny. In the prosecution of the work He has prepared and employed the following means:



First, *He prepared the human nature of the Son*. Sin, that dreadful power which threatened to overthrow God's plan, can be adequately dealt with only by atonement. The justice of God must be vindicated, and the violated moral law satisfied, and the power of cancelled sin broken before sinners can voluntarily fulfill their destiny in glorifying God. The satisfaction could be made only by a perfect human nature sacrificed. The Son agreed to tabernacle in, and to suffer with, that human nature, and the Holy Spirit undertook to prepare it for the Son. So we read in Hebrews 10:5, quoting the 40th Psalm, the Son speaking: "Sacrifice and offering Thou wouldst not, but a body didst Thou prepare for me." "And the angel answered and said unto her, the Holy Spirit shall come upon Thee, and the power of the most High shall overshadow Thee: wherefore also the holy thing which is begotten shall be called the Son of God." That body begotten of Him, the Holy Spirit kept in perfect sinlessness, empowered with supernatural gifts, sacrificed for sin upon the cross, and raised it from the dead. This is the first essential element in the founding of the Kingdom of God on earth and in following the program of world-wide missions.

The second element is *the preparation of an infallible record of the redemption acts*. I need not dwell on this familiar thought of the Holy Spirit's preparation of the Holy Scripture, further than to say that the record is a necessary element in the establishment of Christ's world-wide Kingdom, and the Spirit prepared the truth. "Men spoke from God, being moved by the Holy Spirit."

The third element necessary to the establishment of the Kingdom is *the miracle of regeneration and the work of sanctification*. The Son did something *for* us on the cross; the Spirit does something *in* us by the application of the written word. The Kingdom is composed of those who have been born from above and sanctified by the indwelling of God. Both operations are ascribed to the work of the Holy Spirit.

Thus we have three preliminary factors necessary to the growth of the Kingdom, as missions, if you please; (1) The moral law satisfied in the sacrifice of the human nature of the Son. (2) The truth of God infallibly transcribed. (3) The regeneration of individuals called into the Kingdom, and their subsequent progress in holiness. And all this the work of the Spirit.

## THE HOLY SPIRIT IS THE ADMINISTRATOR OF MISSIONS.

(1) *He revealed to the prophets of the Old Testament the universalistic <sup>N</sup>ote.* I need not take time to quote the many passages. You are familiar with visions which the Old Testament writers saw of the world-wide Kingdom of the Lord, when the whole earth should be covered with the knowledge of the Lord. This in opposition to the prevailing notion of their particularistic countrymen. What I ask you to note here especially is the authorship of the so-called great commission. Luke tells us in Acts 1—a chapter packed with the plans of the Spirit for the establishment of the Kingdom—Acts 1:2, “That He (i. e., Christ), had given commandment through the Holy Spirit unto the Apostles whom He had chosen.” It was the Holy Spirit, therefore, who speaking through the human nature of our Lord, spake the great command: “Go ye therefore and make disciples of all the nations.” And it was the Holy Spirit who descended upon the weak Apostles and empowered them with the might of the omnipotent One to go into the hostile world and in antagonism to sin to co-operate with Him in leading on the creation to the fulfillment of its glorious destiny.

(2) And ever since that day it has been the *Holy Spirit who has revived the failing interest and enthusiasm of the Church in the work of the Kingdom in the regions beyond.* He it is who stirs the intercession of the saints of the Kingdom, and who, in answer to prayer, thrusts out laborers into the harvest field.

(3) *He equips and calls specific man to the work.* He never leaves Himself without a witness. But even in the times of backsliding and apostasy, He has a 7,000 somewhere who keep the fires burning until, in His good time, they blaze anew. Just as He guided Paul by restraint and drawing, until He led him from Asia Minor into Macedonia and Europe, so He guides his men now to strategic points, and even though a Livingstone longs and prepares for China, the Holy Spirit leads him at length to the “good works afore prepared that he <sup>showed</sup> in them” in Africa.” Should

## THE HOLY SPIRIT IS THE LOVER OF MISSIONS.

His infinitely tender and mighty heart is altogether absorbed in the establishment of Christ's Kingdom in all the planet. He is preparing a redeemed people against the second coming of our great God and Saviour, Jesus Christ. He is doing this because He loves the Son of

God. The three persons of the Trinity are one in love as well as in substance. He puts forth divine energy in the work. He proposes to evangelize the whole planet. Looking at this mere speck of a world from the great heights of heaven, one can not think of God as being more interested in one segment of its surface than another. He will save it all. He thinks in world-terms, even if we, with our poor finite minds, do not.

Brethren, one might as well stand on the shore of the Atlantic, where the tide begins to rise and fill the marshes with a world of water, and bid the mighty sea go back, as to try to stay the onward march of the Kingdom of Christ in this earth. God will have His way in spite of men and devils. He is never in a hurry, but He will have His way. The Holy Spirit is a tender person, but he is omnipotent. His weakness is mightier than the strength of men. What He proposes to do He carries out with the silent, but inexorable, power of truth. There is nothing so intolerable as the truth. Eventually it will mark every error and wrong. It may take time, but the day will come. He does not need an army. "He overcame Napoleon with a snowflake, and a microbe will do His work as well as an archangel." He will accomplish His holy will.

The suggestion for us is: Are we in the great task with the Spirit; the stupendous task of leading on the creation to its destiny in the praise of God? God will do His work through us or other men. But He will do it. If we give ourselves to help the Spirit, well. But if not, there are three cautions in the New Testament to which we should attend. Resist not, grieve not, quench not the spirit. We have come to this convention to consider this great work. The Holy Spirit will speak to us if we will hear. He will speak to us, not through some magnificent theophany of a burning bush, or a mid-day appearance of our radiant Lord, but as He usually speaks to dying men—through the lips of dying men. Doubtless, God could save the heathen as He saved Paul, directly and immediately. But He has chosen to give men a part in the work. This is our magnificent privilege. Open your heart that you may hear what the Spirit saith in these days. And may we not be disobedient to the Heavenly Vision.

## PROPHECY AND MISSIONS.

BY REV. WILLIAM R. DOBYNS, D. D.,

*Pastor of the First Presbyterian Church, St. Joseph, Missouri.*

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds."—Luke 11:8-18.

The relation between prophecy and missions is very close, and forcefully illustrated in the meaning of the words—prophecy—"speaking for"—missions—"sent to."

God being "spoken for," by the *prophets*, urges this written message "sent to" the sons of men by *missions*." The study of prophecy is all too frequently neglected, because, it is suggested, the mystery of fulfillment is too great. But the Holy Ghost warns to "Despise not prophecies." In no part of the word has God manifested greater care to impress His authority, than in the prophets. The expressions, "God spake," "the Lord said," "the word of the Lord came," and similar ones occur 1307 times in those books, one hundred and fifty times in Isaiah, four hundred and twenty-nine times in Jeremiah, three hundred



and forty-eight times in Ezekiel, eighty-nine times in Zechariah, and with like frequency in the others. God put the very words into the mouths of the prophets, so they literally "speak for" Him. We are not surprised at this, because these writings were to become the warning and exhortation and encouragement of God's people during the dark days when His voice would be silent, and His people scattered.

The theme of the whole book is redemption for a lost race through a personal Redeemer, and no where more plainly so than in the prophets. The hope of a coming Messiah and His suffering and glory constitutes the substance of all their teaching. We are therefore prepared for the summing up of all this testimony, which we find in the angel's announcement to the shepherds, in the fields of Bethlehem, concerning the concrete realization of all their and the world's hope.

Here in this Christmas story is found the heart and soul of prophecy, as well as the consummation of all God's relation to a lost world. In connection with the advent of the long-expected Messiah and Redeemer, God makes a comprehensive statement of His missionary movement toward the world, as previously revealed through the prophets.

We find, first, *prophecy defines the limit of missionary obligation*. This is summed up in the words of the angel, "Behold, I bring you good tidings of great joy, *which shall be to all people.*" Nor is there to be found anywhere an expression of God's will which stops short of this limit—"all people." The first announcement of God concerning salvation, Genesis iii:15, assures the benefits of redemption as proposed for all the race. Satan will cause a good deal of trouble and many bruises will he inflict, but the "seed of the woman shall bruise the serpent's head." When a chosen family is separated unto the task of conserving and propagating this good news, it is said, "in thee shall *all the families* of the earth be blessed." While entrusted to a small number, it is to be handled for the blessing of all the sons of men. These people afterward made the fatal mistake of monopolizing this blessing, but God's displeasure indicated His condemnation of such a course. "What God hath cleansed, call not thou common," "God is no respecter of persons, but in every nation he that feareth Him, and worketh righteousness, is accepted of Him." So later when these people became a nation, they were specifically charged with the solemn duty of extending their blessings to the "stranger." In the old testament as well as the new, the blessings of salvation are limited only by faith. "*All the ends of the world* shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Thee, for

the kingdom is the Lord's and He is the governor among the nations."—Psalm xxii:27-28. "And He said, it is a light thing that thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth."—Isa. xlix:6. "And many nations shall come, and say, come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem."—Micah iv:2.

"For from the rising of the sun even unto the going down of the same, My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering; for My name shall be great among the heathen, saith the Lord of hosts."—Mal. i:11.

I challenge the finding of any other design in God's dealing with the race—"He so loved the *world*." Let us see that we repeat not the folly of the Jews, by hoarding what was given us for distribution. We have "been put in *trust* with the Gospel," we should watch lest we betray that trust, by withholding from some of the world, the blessings which we are solemnly charged to deliver. "To all people," rings in our ears from one end of the Bible to the other, and defines too clearly for misapprehension the limit of our missionary obligation.

Paul gives voice to the genuine missionary spirit as revealed in the word of God: "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Rom. i:14-16.

"I am debtor."

"I am ready."

"I am not ashamed."

*Matchless missionary declaration!*

Again, *prophecy prescribes the substance of missionary testimony*—which also is summed up in the Christmas story, "For unto you is born this day in the city of David, a *Saviour, which is Christ the Lord*." Our departing Lord said, "Ye shall be witnesses unto *Me*, unto the uttermost part of the earth." Later His apostle did not hesitate to

tell the crowd that crucified Him, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."—Acts iv:12. To the gentiles in Cornelius' home, the same apostle declared, "To Him give *all the prophets* witness, that *through His name*, whosoever believeth on Him shall receive remission of sins."—Acts x:43. All prophecy is filled with this name and this name only as the redeemer of mankind. "A just God and a Saviour; there is none beside Me. Look *unto Me*, and be ye saved, *all the ends of the earth*."—Isaiah xlv:21, 22. Of only one can it be said, "the Lord hath laid on Him, the iniquity of us all."—Is. liii:6.

Our Lord in conversation with the disciples on the way to Emmaus, said unto them, "O fools and slow of heart to believe *all that the prophets have spoken*, ought not Christ to have suffered these things, and to enter into His glory?" And beginning at Moses and all the prophets, he expounded unto them in all the scriptures, *the things concerning himself*. And he said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached *in his name* among all nations—and *ye are witnesses of these things*." Luke xxiv, 25, 27, 44-47.

The apostle Paul declares the same commission to have been given him when he was met by the Lord on the Damascus road—"I heard a voice speaking unto me, and saying in the Hebrew tongue, 'I have appeared unto thee for this purpose, to make thee a minister and a witness of these things . . . delivering thee from the people and the Gentiles unto whom I now send thee, to open their eyes, and to turn them from darkness unto light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified *by faith that is in me*.'"—Acts xxvi:14-18.

The expectation of Israel, and the hope of the Gentiles is Jesus Christ, the Son of David.

No sort of reform can save a soul or a nation, it takes the sacrificial blood of the Lamb of God to "cleans[e] from all sin." The substance of missionary testimony must be "Christ and Him crucified."

It is adaptable to all classes and all conditions and is God's answer to the cravings of all hearts. "The Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified," and though it may

be "to the Jews a stumbling-block, and to the Greeks foolishness," yet is it "to them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

What men in all nations need is not reformation, but *salvation*, and this is obtainable only through faith in Christ. If the nations now in darkness are to know the way of salvation, they must hear of Christ, and *we must tell them*.

Then *prophecy reveals the purpose of missionary extension*, and this is set forth in the Christmas story. "Glory to God in the highest and *on earth peace*, good will toward man." Why all this expense and commotion about sending men and women to these nations—to *carry peace* to their hearts, and thus glorify God in the highest. This is *wonderful peace*, "the peace that passeth understanding." This is *costly peace*, "having made peace through the blood of His cross." This is *abiding peace*, "Thou wilt keep Him in perfect peace, His mind stayed on thee." Peace is to be found nowhere else. Many cry "Peace, peace, where there is no peace." "There is no peace saith the Lord, unto the wicked."—Isaiah lvii:21.

Men are wondering that war is possible in these days of so much peace agitation, but war will continue to curse the earth so long as sin reigns in the breasts of men. Nor can peace be purchased by endowments, or secured by human deliberations. A most interesting story is told by a friend of mine about his escape from the "peace conference," which had to suddenly move on account of an almost universal war! Much may be done to ameliorate conditions and educate men, and promote their material prosperity all of which are by-products of Christianity, but *peace*, worthy the name, is only obtainable through the cross of Jesus Christ. This is the peace for which the world is yearning and doesn't know it. We must publish it in every land.

This, too, is glorifying God "in the highest," which is the chief end of man. Christ in the hearts of the people will bring lasting peace to any nation, and nothing else will.

When we see the present bloody turmoil of the world, who will not join Dr. J. L. Girardeau, in his poetic prayer for peace:

"See signals of distress unfurled,  
By States on stormy billows hurled,  
Thou Pole-star of a ship-wrecked world,  
Lord Jesus, quickly come!



“Hush the fierce blast of war’s alarms,  
The tocsin’s toll, the clash of arms,  
Incarnate Love, exert Thy charms,  
Lord Jesus, quickly come!

“Walk once again upon the face  
Of this sad earth’s tempestuous seas,  
And still the waves, O Prince of Peace,  
Lord Jesus, quickly come!”

Let us speedily increase the number of missionaries “preaching peace by Jesus Christ”—“Peace, peace, to him that is far off, and to him that is near, saith the Lord.”—Isa. lvii:19.

One man has invested \$20,000,000 in a peace palace and a peace foundation, which can do little, if any, good. The same amount invested in missions would support *fifteen thousand missionaries*, and this would be a real movement toward peace, for it would reach 375,000,000 of the thousand millions who have not heard of the peace purchased through the cross. Distribute these messengers of the Prince of Peace among the nations, and we would have a peace company worth while.

Again, *prophecy exemplifies the method of missionary propagation*—and this is illustrated in the wonderful Christmas story, “And when they (the shepherds) had seen it, *they made known abroad* the saying which was told them concerning the child.” “It pleased God by the foolishness of preaching to save them that believe.” The divine method of missionary propagation is by word of mouth—testimony through the lips. Prophecy exemplifies this to the highest degree. When after being purified, Isaiah volunteers for service, he is commanded, “Go *tell* this people.” “The *voice* of him that *crieth* in the wilderness prepare ye the way of the Lord.” Jeremiah declares, “Then the Lord put forth His hand and touched my mouth, and the Lord said unto me, behold I have put *My words in thy mouth*.” Go and *cry* in the ears of Jerusalem, saying thus saith the Lord.” Ezekiel is under the same orders, “Son of man, I send thee unto the children of Israel, and thou shalt *say* unto them.” When Amazaiah, the priest of Bethel, remonstrated with Amos for prophesying against Israel, Amos replied, “The Lord said unto me, Go prophesy unto My people Israel, now therefore hear thou the word of the Lord.” So with all the prophets—sent to “*speak* for” God. Jonah is commanded, “Arise, go to Nineveh, that great city, and *cry* against it.” Like many another man, he

imagines he can do as he pleases, and instead of obeying God, sets out on his own way. He has money to buy tickets, so finding "a ship going to Tarshish, he paid the fare thereof and went down into it." But the great Master of transportation had made a reservation for Jonah in another vessel, and he was trans-shipped at sea. It was a rather rough experience, and when at length he was landed, and the "weeds wrapped about his head" were removed, he is again commanded, "Arise, go into Nineveh, that great city, and *preach* unto it the preaching that I bid thee." "So Jonah arose and went"—so would any one else. Woe to the man that has to go to the mission field by way of a fish's belly!

Our Lord's apostles were sent forth to *preach*, proclaim by word of mouth, the gospel to every creature. We may use the printed page, and many other instruments, but we must remember that the gospel must be *spoken* in all the world for a witness. "How can they hear without a preacher?" "The harvest truly is great but the laborers are few. Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." Who will go, and whom shall He send?

He's counting on *you*—  
 He has need of your life.  
 In the thick of the strife  
 That weak one may fall  
 If you fail at His call.  
 He's counting on you,  
 If you fail Him—  
 What then?

He's counting on *you*—  
 On that silver and gold—  
 On that treasure you hold—  
 On that treasure still kept,  
 Though a doubt over you swept  
 Saying, is it not all mine—all mine?  
 (Lord, I knew it was Thine)  
 He's counting on you,  
 If you fail Him—  
 What then?

He's counting on *you*—  
On a love that will share  
In His burden of prayer  
For the souls He has bought  
With His life-blood, and sought  
To win them home yet again.  
He's counting on you,  
If you fail Him—  
    What then?

He's counting on *you*—  
On life, money and prayer,  
And the day will declare  
If you let Him have all  
In response to His call,  
Or, if He on that day,  
To your sorrow, shall say  
I had counted on you  
And you failed me—  
    What then?

He's counting on *you*—  
Oh, the wonder and grace!  
To look Christ in the face  
And not to be ashamed—  
For you gave what He claimed  
And you laid down your all  
For His sake—at His call.  
He had counted on you  
And—you—failed—NOT—  
    What then?

Will you fail Him, or help Him?



## LIFE AND MISSIONS.

BY REV. DUNBAR H. OGDEN, D. D.,  
*Pastor Central Presbyterian Church, Atlanta, Ga.*

Not many months ago I stood on the rim of Grand Canyon of Arizona, at the sunset hour. Just before the sun sank beneath the western horizon, a bank of clouds gathered in the eastern sky. Sweeping the full length of the heavens, the setting sun painted upon these clouds a rainbow of marvelous beauty, God's symbol of hope for the world. The bow which he sets in the heavens is the product of light upon the cloud. In the moral and spiritual realm, there are the clouds. Hope has its rightful place when light rests upon them.

More impressive is the scene which the traveler beholds as he stands in the same place at sunrise. Long before the sun has appeared above the horizon, its rays, flooding through the eastern gate of the canyon, lift into splendor the gigantic formations that stand forth in the midst of the great gulch. The darkness and the shadows flee away before the oncoming light.

"Send out thy light and thy truth" is the cry of our hearts as we yearn for the spiritual light, which, in the realm of character, gives the hope of the rainbow and the achievement of the sunrise.

Human life is the medium by which the divine light is transmitted. "I am the light of the world" has linked with it the companion truth, "Ye are the light of the world." The task of missions is a life problem. Our theme is one of supreme significance.

We are to consider the stewardship of life in its relation to missions. Men proclaim partial conceptions of stewardship, but the Bible, full orb'd in all its teachings, tells us of a fourfold entrustment.

(1) *Our Possessions*: The tools of service which we hold in our hands.

(2) *Our Personal Powers*: The agency of character for the transmission of the divine light.

(3) *Dependent Lives*: The opportunity of reaching our fellow man through life's relationships.

(4) *The Gospel*: That secret of God which, received by revelation, we are to bear to the world.

God says that each of these is a part of the stewardship of life. The work of winning the world will be achieved by nothing less than the complete dedication of our all to missions.

Our Possessions: (Luke 16:9-17). Looking across the centuries, we see the young Galilean teacher standing in the midst of the covetous ecclesiastics of his day. He has uttered truths that have angered them. We are told that they are "Lovers of money." They believed in God for respectability, and in gold for power. When they heard Jesus, "they scoffed at him." Literally they turned up their noses. He meets their scorn with an indictment: "Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination (nauseating) in the sight of God." Do you hear him? My teaching disgusts you: your life nauseates God.

But what has he been teaching? He has said that our possessions are trust funds—"that which is another's;" that, compared with other values, they are "little" and are but the test of our fitness to be entrusted with "the true riches;" that we can not serve God and money; that we are to use our possessions in such a way as to win men to eternal life. "Make to yourselves friends by means of the mammon of unrighteousness; that when it shall fail, they may receive you into the eternal tabernacles."

If we accept the Master's teaching touching our stewardship of the tools of life, can we find a better place for the use of money than in the support of the great missionary enterprise of our church? In more than one place on the walls of this convention hall you will find the words of David Livingston, "I will place no value on anything I have or may possess except in relation to the Kingdom of Christ."

But mark you, it is impossible to keep our business and our benefactions in separate compartments. As the nations draw closer together, the principles and practice of American business will increasingly be a dynamic for conquest, or a drag for defeat, in the evangelization of the world.

Personal Powers: (1st Peter 4:10). The apostle Peter, in writing to the early Christians of their ability to speak and to minister, refers to these gifts as a part of life's stewardship. "According as each has

received a gift, ministering it among yourselves as good stewards of the manifold grace of God."

Personality is the supreme element in our religion. Christianity rests, not upon a confession of faith, nor even upon a Bible; but upon a living person. It is transmitted, not by organization and money, but by dedicated life. Phillips Brooks has defined preaching as "truth through personality." Thus we are to herald the King.

There are two important aspects of this stewardship of personal powers. Only thus can the need of the world be really met, and only thus can the end of life be truly realized.

Tolstoi in "What is to Be Done," tells of his futile efforts to relieve the distress of the down-and-out class by gifts of money. Then he adds, "but their misery was within themselves—a misery not to be mended by any kind of a bank note." Complacent business men can not buy the world back to God. Their gifts provide the tools of service, but the agency is human life. Young men and women, the world needs you.

On the other side you need such a task for the realization of your highest life. President Hadley, of Yale, in addressing the graduating class of that great university, once said, "Young men, remember that life is not a cup to be drained, but a chalice to be filled."

Where is there larger opportunity for life investment than in the mission field? If medicine is to be your profession, think of the suffering millions yonder. If teaching is to be your life work, think of the unbroken darkness that rests upon the heathen world. If the Gospel Ministry be your calling, think of the "Sheep not having a shepherd."

I know not where God will lead you. I only know that you must be willing to follow Him. No minister of Christ is worthy to serve in the lordly place unless he be willing to serve in the lowly. The young men and women of our Southland will not soon forget the life of Samuel Lapsley. Because he put his life without reserve into God's hands, multiplied thousands in the heart of Africa are to-day singing praises unto the Father, knowing now that He loves them.

There comes into every life some supreme hour when we must deal directly with God. Our weakness or our strength throughout all the after years depends upon the issue of that hour.

Dan Crawford in "Thinking Black" tells of the runners met by him in the tall grass of Africa. They bore tidings from a king to a king.

What tidings? The king had dreamed a dream. In it he stood before God who questioned thus, "Who art thou?" The king began to give his titles, and all the while was conscious that his strength was ebbing away. Still God questioned, "Who art thou?" Then the king fell at the feet of God acknowledging him to be supreme, confessing himself to be nothing, and committing his life for service. Then he became conscious that his strength was flooding back.

Dependent Lives: (Luke 12:42). When our Lord was telling of the prepared and unprepared lives that would be found when he should return he asked a question. "Who then is the faithful and wise steward, whom his Lord shall set over his household to give them their portion of food in due season?" In the heart of the question, is the great truth of the interdependence of life. One life is set over another, not to exploit it, but to strengthen it. One nation is set over another, not to crush, but to uplift. A part of life's stewardship arises from the dependent lives which are about us.

This structure of life, found in the relationship of parent and child, of neighbor and neighbor, of nation and nation, has in it large opportunity for oppression or for service.

Our task is to bind the world into a Christian brotherhood. America now occupies a position of supreme opportunity.

Dare we go forth to-day with a gospel of brotherhood, when the nations of Europe are at each others' throat? I would remind you that in 1794, when William Carey went to India, Belgium was baptized in blood. In that same year the armies of France, not only drove the Austrians out of Belgium, but pressed into Germany.

Napoleon, eight years younger than the English cobbler, was entering upon his spectacular career and all of Europe was aflame during the early days of the modern missionary crusade. No man to-day can doubt that Carey did well to go with the gospel of love and peace even while Europe was in the agonies of war. No man can doubt that in the testing of eternity Carey's interpretation of the interdependence of human life in the terms of uplifting service will be adjudged true rather than Napoleon's in terms of conquest by the strong.

The Gospel: (1st Cor. 4: 1, 2). The Apostle Paul thought of himself and his fellow workers as "Stewards of the mysteries of God." The mystery here is not some incomprehensible thing, but a secret revealed. We hold in trust this divine secret of salvation and of life. It is a supremely sacred stewardship.

Christianity, with its doctrine of a personal God to whom we must give an account, provides the one sufficient basis for moral responsibility. The non-Christian religions of the world rest upon atheism, pantheism or fatalism. If there be no God, to whom am I responsible? If God be all, who am I that I should be responsible? If fate rule the day, where is there room for responsibility? The bedrock of civilization is character. Character is impossible without a consciousness of personal responsibility.

Not only does Christianity rein up the life to the realization of responsibility; but it gives hope to those who, conscious of their sins, cry out for help. "What shall I do to be saved?" is the insistent question of the awakened heart. To this the non-Christian religion can give no satisfactory answer. Only Christianity offers a redeeming hand reaching down from above in which there is power to lift the life out of sin into personal holiness.

From ancient Babylon there comes a penitential psalm whose opening words are these: "O my God, whom I know and whom I know not, my sins are many, great are my transgressions." Throughout the centuries this cry has echoed. The human heart is hungry for God, and is burdened with sin. Dr. Charles Cuthbert Hall declares that there are two universal elements of the Christian religion: Jesus Christ, the revelation of the Father; and Jesus Christ, the sin-bearer of the world.

This gospel is entrusted to us. We are to bear it to all human hearts. Concerning it the apostle says, "Moreover, it is required of stewards that a man be found faithful."



## MISSIONS AND SPIRITUAL LIFE.

BY REV. D. CLAY LILLY,

*Secretary of Laymen's Missionary Movement, Nashville, Tenn.*

The commandments of God are vitally related to our spiritual being. No man could despise the Decalogue and grow in grace.

He could not safely set aside any one of the ten. The persistent neglect of any one of them would lead to the violation of others.

But the ten commandments are not the only commandments of God.

Jesus Himself says, "A new commandment I give unto you, that ye love one another." And after His resurrection He would make known to the Church His purpose for the world. He uses the simple, direct, imperative, saying "Go into all the world, and preach the Gospel to every creature."

No man can safely set aside or neglect this commandment any more than he could one of the original ten. It is true, some Christians do this, forgetting or ignoring this great imperative, but always at cost to themselves.

I have often heard it said, that if a man is not missionary, he is not a Christian. I do not believe this, but I do believe that, as a Christian, he is limiting his usefulness very much, and starving his spirit in a most serious and hurtful way.

Every commandment is the summing up of a great body of spiritual truth. The missionary command is a great formula gathering up into a short sentence great elements of spiritual experience and spiritual ministry; such as faith, love, unselfishness, devotion, of loving obedience to God, and helpful ministry to mankind. To be indifferent to it, is to cut one's self away from the largest development in these things.

Following this line, I want to lay down four closely related propositions, and illustrate them by well-known facts:

1. *When we refuse to teach to others the truth God has taught to us, we cease to understand it ourselves.*

If this proposition is true, it should receive our serious consideration. An illustration of its truth is found in the experience of the Jewish Church. God's purpose of love for the Jews seems to have been, that

they should be the great missionary people of all the ages. "That in them all the nations of the earth should be blessed."

To this end he gave them his oracles. For them he drew the fair outline of an all-conquering spiritual kingdom. For them he painted the portrait of the King of Truth. But instead of accepting their missionary destiny, the Jews were filled with spiritual pride, and wrapping the robes of their self-righteousness close about them, looked out upon a needy world with contempt and calm disdain.

And now begins the process of decay and loss. Instead of holding to the high conception of a spiritual kingdom, they begin to think and to talk of a kingdom of this world, whose glory should be its wealth and power, and freedom from the foreign yoke.

The kingdom which God had placed in the heavens, they drew down to the earth, and trampled it in the mire. And losing their conception of the kingdom, they lost also their vision of the King. And the whole splendid photograph which God had made for them, faded out of their view.

Refusing to teach God's truth to a needy world, they ceased to understand it themselves. And now for ages it has been with them, that even when their favorite prophet Moses is read, "the veil is over their hearts."

2. *When we fail to pass on to others the gifts with which God has filled our hands, these gifts fall from our nerveless grasp.*

Let no man imagine that he can hoard the gifts of God's grace.

Covetousness is deadly anywhere, but at no other place is its deadly nature so apparent.

To take from God's hand what comes so freely and try to cling to it selfishly, is to lose it at once. In the book of Revelations, there are some letters addressed to the seven Churches of Asia. The Apostolic Church in its missionary fervor had pressed out of its narrow home in Palestine, northward and westward, planting Churches as it went. These seven Churches of Asia Minor were themselves the fruit of these missionary labors. The people of those Churches had been rescued from the mire of paganism by the self-sacrificing labors of the other Church. But they did not in their turn, take up this mighty propaganda. They were willing to accept the gifts of God, but not willing to dispense them in sacrificial manner. But they paid the penalty, and later lapsed into heathen religion and morals. Spiritual privileges are always calls to service. We can not revel in spiritual



abundance. Our only safety is to dispense the gifts which God puts into our hands.

3. *When we lose sight of the extent of God's Kingdom, we lose sight of its intent.*

When we forget that God's Kingdom is meant for all men, we can not then remember that it is meant for all life. When we no longer see the line of extension, which goes out to the uttermost part of the earth, we no longer feel the line of depth which reaches down through all the parts and powers of life.

A man who is not missionary may be a Christian, but his Christianity is not triumphing over his whole personality. If his Gospel is not worth exporting to the ends of the earth, it can not be saving and regnant in every part of his character.

You can not shorten the line of extension without shortening the line of depth.

The mistake that some men make is to begin consciously to shorten the line of extension, and at the same time they are unconsciously shortening the line of depth.

And this destructive process goes on until they have reduced their religion to the vanishing point.

This is why so many men have such a precarious hold on their religion to-day, and why spiritual obligations rest so lightly upon them. In those ages when men have done least to propagate the gospel abroad, they have done the least to preach it at home. When they have done little to extend sovereignty of Jesus Christ over the pagan world, they have been slow to acknowledge Him King of their own life.

The non-missionary centuries have witnessed a decline of the pulpit, and the triumph of worldliness. The Church which gave the pagan world over to destruction, surrendered herself to sinful pleasure, and ushered in the dark ages.

4. *When we will not do our duty to the whole of the Kingdom, we will not do our whole duty to any part of the Kingdom.*

A congregation does not save money for its home needs by refusing to give to the far-away fields.

When a dollar becomes so precious that we will not invest it to meet the abject need of destitute humanity in the pagan world, we are not willing to give it to minister to those whose need is not so great nearer home.

Jacob Riis is quoted as saying, "Every dollar contributed for foreign missions releases ten dollars worth of spiritual energy for the home field."

Every dollar withheld from ministering to the needy pagan world must then tie up spiritual energies which ought to be used to solve our home problems. I met with an apt illustration of this in one of our cities.

I was to go there to hold a missionary conference, and was asked by one of the pastors to preach to his people on Sunday morning. I replied to his letter, saying I would be glad to do this, and I would speak on "The Modern Missionary Movement." On receiving this, he said, "I think I will not announce the subject on which he is going to speak, for my people are not missionary, and if they know that the sermon is to be a missionary one, they will not be interested enough to come."

But although he kept them in the dark on this matter, the congregation was not a large one. But that which illustrated my point was this: The pastor, after giving out his usual notices of the Church's work for the week, said to his people, "Brethren, the time of the year has come when the days and nights are cold. We have no coal here with which to heat the Church, and we have no money in our treasury with which to buy any." And at considerable length, and with earnest appeal he exhorted the people to go far enough in their liberality that day to provide some money with which to buy some coal, to keep themselves warm. One might have supposed that as they were not giving money to missions their treasury would be full for all home needs. But this is never the case. The same selfishness which closes the purse to the pagan world, keeps it closed against the needs at home. The Church whose treasury is filled for every kind of need at home and abroad, is the one where its people have a vision of the entire field, and try unselfishly to do their whole duty.

These four propositions set forth some of the laws which control our spiritual development. To live according to them is to grow and to be in health. To forget them is to invite disaster and loss. A man may forget them but they will not forget him. Soon or late they will come to him for a settlement and he will have to pay. There are no laws which are more inviolable, and no penalties which are more inexorable. Not to be missionary is to suffer immeasurable loss.

## THE SUPREME INCENTIVE.

BY REV. WILLIAM R. DOBYNS, D. D.,

*Pastor of First Presbyterian Church, St. Joseph, Missouri.*

“Take ye heed, watch and pray; for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, watch.”  
—Mark xiii:33-37.

These words were spoken, as he neared the end of His life on earth. Three years or more, he had walked and talked and worked among men, and His day is now far spent. Sitting with His disciples on the Mount of Olives, where, often he had resorted with them, He answers their questions as to the future, closing with the above words.

The Son of man is leaving his house to go into another country, and before going he commits to them His interests, and instructs them concerning His business. He also enjoins solemnly that they “watch.”

The business committed to them is a *trust* to be handled with special reference to His return. “Occupy (trade with) *till I come*,” is His express commission.

A few days later, under the accumulated experience of the last week, He gathers them in the sanctity of the upper room, and lays on their bewildered hearts the last wonderful words of His earthly ministry. “Now before the feast of the passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon’s son, to betray Him; Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God; He riseth from supper, and laid aside His garments; and took a towel, and girded himself. After that He poured water into a bason, and began to wash the disciples’ feet,

and to wipe them with the towel wherewith He was girded.”—John xiii:1-5. Having completed this most humble service, He said: “If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet; for I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.”—John xiii:14-17.

The tension of that company can scarcely be imagined, when upon all the mysterious things of this week there bursts the crushing accusation, “One of you shall betray Me.” The searchings of heart produced by this are met by, “Now is the Son of man glorified,” and this followed immediately by, “Little children, yet a little while I am with you,” and “whither I go ye can not follow Me *now*, but thou shalt follow me afterwards.” “Because I have said these things, sorrow hath filled your heart.” Why wouldn’t it? He, their blessed Lord; He, their truest friend; He, their eternal hope and stay; He, their closest companion; He, their Savior and Master; He, departing and leaving them in this cold world alone? To their bewilderment is added this amazing grief of separation from Him. He knows their hearts, and quickly offers the only consolation, “Let not your heart be troubled—I go to prepare a place for you. And if I go and prepare a place for you, *I will come again and receive you unto Myself*; that where I am, there ye may be also.” We now understand even more clearly, the meaning of his injunction of a week before, when He said, “What I say unto you, I say unto all—watch.”

Watch, for what? His own explanation goes with the admonition, “For ye know not *when the Master of the house cometh*. Lest coming suddenly, He find you sleeping.” They have their charge, “every man his work,” and their supreme incentive, “*Occupy till I come*.”

Later in the night they heard with breathless stillness, the great High Priestly intercession: “I have manifested Thy name unto the men which Thou gavest Me out of the world; Thine they were, and Thou gavest them Me; and they have kept Thy word. . . . And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as we are. . . . As thou has sent Me into the world, even so have I also sent them into the world. . . . Father, I will that they also, whom thou hast

given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me; for Thou lovedst Me before the foundation of the world."—John xvii:6, 11, 18, 24.

Could He possibly have made more clear His desire to have His loved ones with Him, than he has done in these passages? And could anything be more plain than their great sorrow at His going, recognized in His tender assurance, "I will come again, and receive you unto Myself?"

The staggering scenes of the next few hours leave them dazed and almost hopeless, until the sealed sepulchre is burst with glory, and their souls are gladdened with the words, "Why are ye troubled, it is I Myself?" On a subsequent day He said: "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? *This same Jesus*, which is taken up from you into heaven, *shall so come in like manner* as ye have seen Him go into heaven."—Acts i:8-11.

A great *promise* is given them: "Ye shall receive power." A great *task* is laid on them, "Ye shall be witnesses unto me unto the uttermost part of the earth." A great *hope* is flashed before them, "This same Jesus shall so come in like manner as ye have seen Him go into heaven."

Beginning at Jerusalem they spread the good tidings in every direction, and "there were added to the Church daily such as were being saved." Persecution arose but so much the more they published the word of God, and endured "as seeing Him who is invisible."

The report of the first great missionary operation, caused a discussion in the Council at Jerusalem, but was settled by the words of James who assured the body that the triumphs among the Gentiles was part of the great plan of God: "Then all the multitude kept silence, and gave audience to Paul and Barnabas, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, men and brethren, hearken unto me; Simeon hath declared how God at



the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up. That the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things."—Acts xv:12-17.

First on the program then is to "visit the Gentiles, to take out of them a people for His name." This is the present duty of the Church, and should be accomplished with all possible haste, that the other steps in the process may be taken, namely, that He may return and build again the tabernacle of David, which is fallen down, and that the residue of men may seek after the Lord.

These are the men whose hearts had been saddened by His announcement that He must depart, and whose sadness He had sought to relieve by saying, "*I will come again.*" All the apostles, save Paul, were present when he offered this comfort to their toiling hearts. Would they not therefore do all they could to call out the people for His name, and thus hasten His return? The impression in their hearts as to this glorious event is easily determined by their subsequent teaching and conduct.

Paul, whose report to the Council was the occasion of the utterance of James, above referred to, "in all his epistles speaking in them of these things," urges this event as the pole-star of their hope.

"I thank my God always on your behalf . . . that in everything ye are enriched by Him, . . . so that ye come behind in no gift, *waiting for the coming of our Lord Jesus Christ.*" 1 Cor. i:4-7. "For we know that the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, *waiting for the adoption, to wit, the redemption of our body.*"—Romans viii:22, 23. "For our citizenship is in heaven; from whence also *we look for the Savior, the Lord Jesus Christ; who shall change our vile body that it may be fashioned like unto His glorious body according to the working whereby He is able even to subdue all things unto Himself.*"—Phil. iii:20, 21. "For ye are dead, and your life is hid with Christ in God. *When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.*"—Col. iii:3, 4. "And the very God of peace sanctify you wholly; and I pray God your whole spirit

and soul and body be preserved blameless unto *the coming of our Lord Jesus Christ.*”—1 Thess. v:23. “As it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for Him *shall He appear the second time* without sin unto salvation.”—Heb. ix:27-28. “Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, *shall give me at that day*; and not to me only, but unto all them also that *love His appearing.*”—2 Timothy iv:8. “Looking for that blessed hope, even *the appearing of the glory of the great God and our Savior Jesus Christ.*”—Titus ii:13. Likewise the other apostles, “Be ye patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for *the coming of the Lord draweth nigh.*”—James v:7, 8. “Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, *when He shall appear, we shall be like Him*; for we shall see Him as He is. And every man that hath *this hope* in Him, purifieth himself, even as He is pure.”—1 John iii:2, 3. This is no new doctrine for “Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of his saints.”—Jude—:14.

The apostle Peter announces the purpose of his second epistle to be a reminder of this great truth. “This second epistle, beloved, I now write unto you, in which I stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken by the holy prophets of the commandment of us the apostles of the Lord and Saviour; knowing first, that there shall come in the last days scoffers, walking after their own lusts, and saying, *where is the promise of his coming?* For since the fathers fell asleep, all things continue as from the beginning of the creation.” Against this deadly unbelief the apostle urges their “remembrance” of God’s word, saying, “For this they *willingly are ignorant* of, that by the Word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was being overflowed with water, perished; but the heavens and the earth, which are now, *by the same word* are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” In other words, we have precisely the same authority for expecting the Lord’s second coming as we have for the creation and the flood, namely, “*the Word of God.*”



He declares that, "We have not followed cunningly devised fables, when we made known unto you the *power and coming* of our Lord Jesus Christ, but were eye-witnesses of his majesty." The suddenness of his coming is emphasized, and the consequent exhortation, "Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, *looking for and earnestly desiring the coming* of the day of God."—(R. V.). In view of all these things the apostle urges all to "be diligent that ye may be found of Him in peace, without spot and blameless."

Nothing will so promote the purity and power of the Christian life as the blessed hope of the return of the Lord Jesus. Nor is there a more scathing arraignment spoken anywhere, than in 2 Peter iii:3-7, of those who scoff at this doctrine.

How this great event is the pivot on which all the last things swing! The Church is now witnessing to all nations and calling out the people for His name. This is the stupendous missionary enterprise now under way. "After these things, I will return and build again the tabernacle of David." The Jews therefore must wait on His return.

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in clouds, to meet the Lord in the air: and so shall we be ever with the Lord." The resurrection and translation of believers wait His return.

"Behold I come quickly and My reward is with Me, to give every man according as his work shall be"—the rewards of believers wait His return.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me *at that day*"—crowns therefore wait His return.

"When Christ who is our life shall appear, then shall ye also appear with Him in glory"—our appearance in glory waits His return.

"I will come again and receive you unto Myself, that where I am there ye may be also"—our entrance into the place He has prepared for us waits His return.

Many other equally wonderful things, hinge on His second coming; and His return depends on the gathering out of the nations a people for His name. This is the present duty of the Church to which she

is urged and pressed on by the commandment and example of her ascended Lord, as He said, "I must work the works of Him that sent Me while it is day." Her supreme incentive to faithful, sacrificial toil, is "that blessed hope, even the appearing of the glory of our great God and Savior Jesus Christ."

The last of His apostles, exiled on Patmos, heard Him say, "Behold I come quickly;" and the toil-worn and heavy-laden saint replied, "*Even so, come, Lord Jesus.*"

Let us get back to the apostolic hope and supreme incentive to all missionary endeavor, that flamed in the hearts of the early Church and is so plainly expressed by James, "*The coming of the Lord draweth nigh.*"

In a home where I was entertained during a meeting, the old mother stood much at a window looking down the country road. The father, perhaps, perceiving my notice of it, explained that she was looking for her son to return from the army; who, after advising them that he was coming, died on the way. The mother seemed never to understand this, but continued her hopeless watch at the window. Shall we who have been commanded to watch, be less earnest or persistent in our vigil for Him who said, "Let your loins be girded about and your lights burning; and ye yourselves like unto men that wait for their Lord, when He will return from the wedding; that when He cometh and knocketh, they may open unto Him immediately. *Blessed are those servants, whom the Lord when He cometh shall find watching:* Verily, I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them. And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants."—Luke xii:35-38.

"In the crimson of the morning, in the whiteness of the noon,  
 In the amber glory of the day's retreat,  
 In the midnight, robed in darkness, or the gleaming of the moon,  
 I listen for the coming of His feet.

"I have heard His weary footsteps on the sands of Galilee  
 On the temple's marble pavement, on the street;  
 Worn with weight of sorrow, faltering up the slopes of Calvary—  
 The sorrow of the coming of His feet.

“Down the minister-aisles of splendor, from betwixt the cherubim,  
Through the wondering throng, with motion strong and fleet,  
Sounds His victor tread, approaching with a music far and dim—  
The music of the coming of His feet.

“Sandaled not with sheen of silver, girded not with woven gold,  
Weighted not with shimmering gems and odors sweet,  
But white-winged, and shod with glory in the Hermon light of old—  
The glory of the coming of His feet.

“He is coming, oh my spirit! with His everlasting peace,  
With His blessedness immortal and complete;  
He is coming, oh my spirit! and his coming brings release—  
So I listen for the coming of His feet.”

## CHRISTIAN MISSIONS AND WORLD ISSUES.

BY DR. ROBERT E. SPEER,

*Secretary Board of Foreign Missions, Presbyterian Church, U. S. A.,  
New York.*

These two impressive and commanding addresses to which we have so attentively listened have surely given us as much to think upon as it is possible for mortal man to take in, and at this late hour it would not be right unduly to detain this great convention. Only may I briefly, before we go, attempt to relate what has been so significantly said a little more directly, if that is possible, to the immediate missionary task.

There are some duties which are independent of external conditions. The duty of truth and the duty of chastity are not dissolved because the circumstances that surround them make them difficult. The most that external circumstances can do is simply to show that duties like these must be done at any cost, even the cost of life itself. And the missionary duty, the sharing with all the world of what has been given to us in Jesus Christ, is one of these duties that is not relaxed because there are hard times, because we can not market our cotton, because the circumstances that are around about us make that duty hard to perform. There is nothing in the Great Commission of our Lord which declares, Go ye into all the world and preach the gospel to every creature as long as you find it an easy thing to do, and as long as you can spare money for it that you do not need to take from any object in which you are more interested. There is no clause like that in any version of the Great Commission of our Lord, and the particularly historic situation in which we find ourselves to-day does not relax in any regard whatever the obligation of our missionary task. These times of ours have not fallen out of the hands of God. If God is sovereign over His world in any day, He is sovereign over His world in our day. And if there is one great conviction in which we Presbyterian men believe with all our hearts, it is that conviction. Never in history gone by, never in our own day, have the issues of the lives of men swept between the fingers of the hands of God. We believe

that on every reasonable ground. We believe it because of all that we know of history that lies behind us. As we read it, its one pre-eminent lesson to us is that through it all God has been unfolding His one supreme purpose, His one definite purpose, and no unruly wills of men have sufficed to frustrate His heavenly will. I think we need in this day of ours to come back again and again and again to that fundamental axiom of our Christian conviction. There is so much danger that we are going to be stampeded, or over-awed, or brow-beaten by the noise of our own day. Who dares say that this is the greatest day that has ever been? The end of the world was long ago, when the ends of the world waxed free and Rome was lost in a sea of slaves, and the sun dropped into the sea when Cæsar's sun fell out of the sky, and who so hearkened aright could only hear the plunge of the nations in the night when the ends of the earth came marching in with torch and crescent flaming and the roads of the world that led to Rome were filled with faces that moved like foam, like nations in a dream. That was the great day, and nothing that has been in this day of ours now is shaking the world with any such shaking as can compare with that mighty upheaval of those days when the barbarian hordes marched in upon Rome. Or look back at the last century alone. The middle two decades of the last century were as great a day as the days in which we are living now. I dare to believe that greater issues were involved in those two decades than are involved in the great world crisis through which we are passing now. Inside of twenty years France and England and Italy fought Russia, and France and Italy fought Austria, and Prussia fought Austria, and Prussia fought France, all inside of twenty years in four great wars. All Africa was torn asunder in those days with the awful struggle between Arabs and Christians over the discontinuance of the slave trade. The Indian Mutiny was upheaving India, and the Teipung Rebellion, the most colossal movement of human history, which cost China thirty millions in human lives, and our own land was torn in the bloodiest struggle which ever tore any single nation upon the earth. Who dares say that these times in which we live now are more momentous, more awful, than those days of fifty or sixty years ago? We have got to set our time, my friends, in a far wider and larger and longer perspective than we have been doing. Who can declare that a noisy day is more significant than the quiet day that made the noisy day? Is this year more significant than year before last? What is going on now is going



on now, why? Simply because of what went on in the quietness and darkness of the silent times in the last generation that has gone by. Who knows but that in tens of thousands of American villages to-day that man that Mr. Ellis described may not now be being born and that one man's life mean more to the world for the generation that is coming than all the thunders of the guns that are marring the peace of Europe to-day. I say again we have got to look out on our own time with a far more calm and temperate and long-vised mind.

And it is with that view, or the effort at that view, that I think before we go to-night we should try to gather up once more all that has been said so truly and so wonderfully this evening in its immediate relationship to the task that is laid upon our shoulders now to do and from which we are not absolved, not from any single fiber or shred of it are we absolved by the political difficulties or national confusion in the midst of which we live. I wish you might look at it from this point of view before we go. Can we not gather up from what has been laid before us to-night three or four great new moral assets of the missionary enterprise which can hearten us to go out now to attempt to complete our task?

Mr. Ellis has suggested one or two of these. For years we have been encountering in every attempt to carry our missionary enterprise through, a great mass of unbelief in that first proposition that he laid down, viz., that all the world is one. Now, you can't have a missionary enterprise in a split-up world. It all rests on the assumption that there is one God, the Father of us all, and one Lord Jesus Christ, the one Savior of us all, and one blood shed for one common world in sin. And national pride and racial prejudice and spiritual and intellectual provincialism have all been denying that fundamental axiom of the missionary enterprise without which it can not be. And now in tones to which we have been listening and which we can not gainsay, God has been saying to us, "Before God you must deal with one single mass of humanity—with only one." I know how many there are who say to us that this view that Mr. Ellis has set forth is the view of men who look at history standing upon their heads. "The unity of the world," they say; "why, what we are witnessing is the utter shattering and destruction of the world's unity," and, indeed, from one point of view it would seem to be so. But, my friends, when men say that what we are confronting to-day is actually the repudiation of human unity, this hate that has grown up between these belligerent



forces in Europe, men forget that you can't repudiate what doesn't exist. No State ever repudiated a debt with which it was not charged. If there were no human unity, nobody could repudiate it. The very fact that it is there is what makes the horror of its denial so atrocious and so full of penalty and of pain, and after all, thank God, no shattering of human unity can last for long. The history of the last one hundred years can be brought under this single principle more completely than you can bring it under the principle of constant jealousy and conflict between Russia and Great Britain. All that we are reaping to-day is in one real sense just a product of the unchristian relationships that for seventy-five years have marked the relations of Great Britain and the Russian Empire, and now here in a day, almost in the twinkling of an eye, that hatred and bitterness of a hundred years is banished and we behold these two alien peoples welded together into one. There is no strife so bitter as fratricidal strife, and we know how few years have passed since over these very valleys and hills the armies of the North and the South were moving. Is there a trace of that bitter strife left to-day? All that was then of dissension and of hatred and of animosity has been buried as though it never was, and we are one by a sacrament of blood that has bound us together in ties that neither life nor death can ever break. Well, my friends, if there is one lesson that history makes plain to us, it is this, and out of all this welter and chaos of hatred and disunion in the midst of which we are moving, I verily believe that Mr. Ellis was right when he said that no voice is speaking to us with clearer tones than the voice which declares that we have got to reckon with just one great united human host.

We have relaid the foundations of the missionary enterprise with stones that can never be disturbed, and we have gathered out of this struggle the acceptance of the second great axiom of the missionary enterprise, viz., the fundamental, the abysmal need of humanity for God in Jesus Christ. Not long after the war broke out, I met on a railway train going West, Dean Shailer Mathews, who, as you know, is now head of the Federal Council of Churches. He told me that he had just come from a conference in New York City, and while there, although no one knew it, many Christians had come to him and said, "Dr. Mathews, can you give us back our Christian faith? It has gone from us amidst the doubt and blackness of this present hour." I have not met a man up and down the United States who belongs to that

class. Every man I have met sees God now with clearer eyes than he ever saw Him before and realizes now as he never realized before that God and God alone is the only hope of human life. We realize now that no traits, no diplomacy, no civilization, no man himself can do anything to save the life of the world. We realize as we never realized before that only Jesus Christ can take this old earth of ours and tame its heart and drive away its sin and wash out its lust and evil and impurity and bring in here upon the earth the kingdom that is righteousness and peace and love. We are coming to recognize that the one great need of man everywhere is just He—and not Jesus Christ as a teacher, not that we should locate Christ as a great personality in the history of religious thought—but that we should lay hold of Jesus Christ as the only Redeemer and Savior of mankind. If nothing but Christ can save Europe—and we realize now that nothing but Christ can—why, who but Christ can save China and Africa and Japan? We are not going to hear as much the next ten or fifteen years as we have heard in the past of the old idea that the heathen could get along without Christianity. If all that Europe has built up so slowly for a hundred years and more has collapsed impotently before our eyes, and these great nations to-day realize that only Christ can save them, why, my friends, only Jesus Christ can do that saving work for the non-Christian world. It is a great thing that we can go out now to our task with the whole world accepting those fundamental principles on which it rests and which require loyalty to it from every man.

And, thank God, out of the confusion of the present day we are getting our minds clarified on some other fundamental matters as well. We realize to-day as we never realized before just what Christianity is. We see now that Christianity is not civilization, it is not philanthropy, that it is not institutions, that it is not social fruitage. These nations have had these things. You turn back sometimes and read that little book of Mr. Robbs on the "Social Progress of Europe During the Nineteenth Century," and you will have a vision of how rich Europe's inheritance was at the beginning of the twentieth century and what enormous progress, out of the barbaric savagery that prevailed there when the nineteenth century began, was won by the one hundred years that had gone by. And yet after it all, what has happened? Back into the savagery and hate and wrath more bitter and cruel than Europe ever knew since the days of the early Christian

centuries, these Christian nations have been plunged again. We realize that these things are not Christianity, that Christianity needs to be separated from all these things, that Christianity is Christ and nothing but Christ—not any description of it, not any attempt to account rationally for it in human thought, not any effort to systematize His doctrines—all those things may be part of the instrumentalities of Christianity, but Christianity is Christ, Christ Himself and Christ alone.

We are realizing that now—alas, to our cost in some parts of the mission fields—the missionaries reckon as one of the principal consequences of the outbreak of the war, that all around them men will throw their arguments back into their very teeth. “Oh, yes,” they said, “he told us that Christianity was superior to the other religions of the world, and when we asked you on what grounds you believed that, you told us to look at Christian civilization and see; well, we look and we see and we spew your religion out of our mouths!” I have heard men lament that result. I thank God that it has come about, for now at last we are driven to divorce our religion from everything that can so easily be confused with it, from everything that can so easily encumber it, and to discover that it is just what those early disciples of our Lord found that it was—Jesus Christ Himself and a personal loyalty to Him alone.

Yes, and we are discovering not only more clearly what Christianity is, but where its power is to be found, that its power is not in alliance with governments, nor in any alliance with diplomacy, nor in alliance with commerce or trade or civilization, but that its power lies in itself, in its ever-present, its living, its unseen, its uncompromisable Lord. Steam is not an engine, steam is not the product turned out by that engine, and any man who confuses the power with the engine that the power uses, or with the product which the power produces, is bound inevitably to weaken and sooner or later to lose his power. We need to come back to see just where the power of the Christian is to be found, and to have done with our old compromising alliances, to have done with everything that entangles and confuses and obscures and glimmers, and to take up again the power that it had in the beginning and that lies in pure loyalty to Christ, unmingled with interests or policies or any human concern.

And only once more. This great hour that we are living in to-day is not only recovering for us our fundamental missionary principles,

revealing to us afresh the beauty of our missionary gospel, and showing us anew where the soul-springs of our adequate power are to be found. It is also addressing to us an heroic challenge and appeal. I know very well what the first instinct was. All over the land men said, "Well, we do not know what the future holds in store; the world's exchanges are closed; we can not market our staple products; we do not know what we can count upon six months hence; these are not times for branching out and undertaking larger duty; we must reef every sail, we must husband every resource, we must be conservative to the last extreme," and all over the land the ministry of Christ is calling, philanthropies have trembled feeling the strangling hand of penury already upon their throats. Oh, gentlemen, it is precisely the opposite lesson which the Spirit of God would have us draw from these present days. This is the last time in the Church's history for her to retract and reduce and curtail. I do not care whether it is necessary to cut in on capital or not. Is the process always to go in only one direction? You have been piling up capital here in these Southern States year in and year out now for the last decade. Do you mean to say that you are never going to allow a year to come when you will be willing to cut in on that accumulated capital? Why has God allowed it to pile up except for the lean year's emergencies? We should be gracious and sacrificial enough to cut in upon it that His work should not suffer. Do you mean to say that you will sacrifice Christ before you will sacrifice these accumulations? That you at any price must be preserved even though the Son of God must be crucified afresh and put to an open shame? These are not days to draw in and to contract. When we think of those German missionaries on the other side of the world, penniless and unprovided for, do you mean to say that Christian men can sit down in the midst of all the affluence and the wealth that we enjoy and let those men starve? We sent out word from our Board to every one of those missionaries that it didn't matter what the cost might be, we didn't care what the financial consequences to us might be, every one of those German and French missionaries must be taken care of if we have to do it ourselves.

Dare we construe this hour as an hour to draw in and contract when we have been shown that this is the one hour when God looks to us to do a work that no other nation can do? I do not know whether Mr. Ellis's judgment is correct or not that America holds this high place in the world's regard in politics and in diplomacy and in inter-



national influence, but I do know that America holds the place of supreme leadership in the task of making Jesus Christ known to all nations. There was nothing at the Edinburgh Conference that alike elevated and humiliated us Americans as much as the frank statement of our continental and British brethren that at last the primacy of the missionary enterprise had crossed the sea and that now the great responsibility for deciding as to whether or not the non-Christian world is to know the gospel of Christ is a responsibility that rests primarily upon our shoulders in this land.

I dread this awful hour lest looking down upon us as we sit here, hugging our accumulated wealth to our hearts and refusing to cut in upon it for the sake of the great, needy, urgent calls of God upon the world, God would have to say, "Them too I must pass by, and look to some other race, maybe some great yellow people on the other side of the Western Sea on whom I may count to accomplish My task and finish My work."

Oh, I know well enough how dark this hour is, but I ask you men here to-night to remember your origins—to remember your own origins. Some of you older men may remember the speech that your dear friend and mine, Dr. M. H. Houston, a saint of God, if ever one lived within our land, made years ago at the centennial in Washington, when all the Presbyterian Churches, North and South, had gathered there to share in the centennial of the nation. He reminded those who were gathered there of the dark hour in which the Southern Presbyterian Church had its birth, and pointed out that in that very first gathering, when the Church was walled in by a great parapet of fire, when she did not have it in her power to send out a single missionary beyond her borders, in her very first official deliverance she declared that she would inscribe upon her banner, in immediate connection with her acknowledgment of the headship of Jesus Christ, the words of His great commission, and even in that dark and bloody hour of her birth conceived her primary business to be the making of Jesus Christ known to the ends of the earth. When we think of those dark days, days in which our own Board amidst all the hardships and the wastage and the losses of Civil War, steadily increased its missionary contributions from the first to the last, and sent out more missionaries than in any preceding four years in its history—and how your own Church in those dark days began its foreign missionary enterprise—we are no sons of our fathers if in this day we turn back



from this call of God! The darkness of the hour makes His appeal all the clearer, all the more imperative this clear and authoritative duty.

Some of you must have read, I hope many of you have, the best thing that Mr. Chesterton has written. I mean his "Ballad of the White Horse." It is the story of the last of the great Danish invasions of England. Tide after tide of the Danish foes had poured in and again and again Alfred and his men had gone out to do battle against them, and again and again they had been overwhelmed, and now at last the tidings come, "Once more the Danes are drawing near!" King Alfred sits down in his little island in the Thames, debating in his own heart whether he shall try to rally his people once more, and as he sits there in his doubt and despair, to him the image of the Virgin Mother comes, and Alfred asks her whether again as in the days of old he can go forward with that word of clear courage and hope to his people. "No, Alfred," is her one reply, "only this—the night shall grow darker yet, and the sea shall rise higher, rise up under the giant's joy that has not cause—the hope that is invincible because it has no hope." Alfred went out to rally his men. When the old warriors saw him coming, they laughed in his face, reminding him of the vain hopes of days gone by and bidding him if he came with any such false word of courage again they could not follow more. "Oh, no!" was Alfred's only word—"only this—the night shall grow darker yet and the sea shall rise higher," and because they had absolutely no other resource but God, because they had no confidence and could have none in any strength or power of their own, in the sheer despair that flings men back on the invincible might of God who could not be overthrown, Alfred and his men went out and won the deliverance of their land.

"The night shall grow darker yet and the sea shall rise higher." If not another cotton boll shall ever grow on a Southern field, if not one other dollar shall ever come in in dividends upon any earthly investment of ours, I charge you that the missionary obligation is not lightened by a feather's weight! If we have everything, or if we have nothing, we are bound as Christ's men to go, not in some easy, luxurious, indulgent, far-dreamed-of day, but now, and finish the task which He began—who wrought—and achieved—by keeping nothing, but by laying down His life.

## INTERCESSION THE HIGHEST FORM OF SERVICE.

BY W. E. DOUGHTY,

*Educational Secretary, Laymen's Missionary Movement.*

The deepest need of the Church is for a fresh discovery of God. If the Church is to break up and overcome the inertia and unbelief at home, and if she is to win back the lost frontiers and capture the unconquered citadels in the non-Christian world, she must have a deeper, fuller, freer, richer life in Christ.

## THE WAY OUT.

How, then, are men to unlock the treasures of the heavenly world? The answer is threefold.

First, there must be a new going back into the fountains of unsullied truth in the Bible. Jesus Christ never becomes or remains real to men who cease the study of the Book. One of the tragic facts about the life of our day is that many men have lost the Bible out of their lives. The first great recovery is a recovery of the Word of God.

Second, men must be led to see that the missionary enterprise should be a personal objective and ministry to every disciple of Jesus Christ. The world will never be evangelized by preaching from the pulpit alone. It will be evangelized by the living testimony of men in the trades and professions, in the market places and highways.

Third, there must be a rediscovery of the place and power of prayer in the spread of Christianity with all the unwithholding consecration, with all the calls for vicariousness that genuine prayer implies.

## THREE FORMS OF PRAYER.

A simple classification and sufficient for practical purposes is that there are three kinds of prayer—communion, petition, and intercession. As S. D. Gordon says, "Communion and petition store the life with the power of God: intercession lets it out on behalf of others."

Many limit prayer to communion with God. To some prayer is a brooding, a dream, a reverie and nothing more. We agree with

Tennyson that "Solitude is the mother country of the strong," but that is not all that real prayer implies. There is much about God that can never be learned or experienced except as men join Him in the spiritual conflict with evil which intercession implies.

Often it is said that submission, acquiescence, is the highest attitude of the soul. If submission means obedience to the will of God this must always be the position taken by righteous men. All true prayer must of necessity revolve around the will of God. A genuine intercessor must always be able to say—

"Not Thy gifts I seek, O Lord:  
Not Thy gifts, but Thee.  
What were all Thy boundless store  
Without Thyself, what less or more?  
Not Thy gifts, but Thee."

This is, however, far from all the truth. Those who assert that submission is the highest attitude a soul can take toward God often make a pious phrase a substitute for the moral and spiritual conflict which intercession includes and without which no man can grow into virile manhood. If the biographies of all the men of achievement in prayer, whether in the Bible or in modern times, were fully written, vastly more would be said about importunity than about submission. Dr. P. T. Forsyth well says on this point, "We say too often, 'Thy will be done,' and too ready acceptance of this will often means feebleness and sloth. Prayer is an act of will much more than of sentiment and its triumph is more than acquiescence. *The popularity of much acquiescence in things as they are is not because it is holier but because it is easier.*"

#### WHAT IS INTERCESSION?

I. *Intercession is the World's Most Powerful, Practical, Human Working Force.*

Service, the giving of money, the going out of missionaries, represent the going forth of the life of the Church. Intercession is no less a putting forth of its vital energy.

Let it be frankly admitted that there are mysteries in prayer that have not yet been satisfactorily explained, which have not yet been fully met, but while this is granted it can not be denied that prayer is a great living reality among the working forces of the achieving

Christian leadership of all time. It is inconceivable that God should ask his children to cry day and night, to continue steadfastly in prayer, to pray without ceasing, if there is no reality in prayer and if it is not a great law of God's working for the redemption of the world. The Bible often asserts and everywhere assumes that prayer has power to change things, that something really happens when men pray aright. In Christ's teaching prayer is never vague aspiration but involves the putting forth of vital energy divinely intended to secure definite and unmistakable results. Prayer is not passive, it is active. It is the kinetic energy of the soul applied to the highest tasks in the kingdom.

"SUPPLICATION WORKING."

The Epistle of James was written by a very practical man, and of all the practical suggestions he makes none is more compelling than that found in Chapter V, verse six: "The supplication of a righteous man availeth much in its working." Here is an expression full of energy so alluring to modern men of action. His thought seems to be that prayer puts forces at the disposal of God to be applied by him to definite tasks. Prayer does not change the will of God but it enables God to change the wills of men. Prayer does not persuade God but it gives God a power to bring to bear on men to persuade them. Power belongeth unto God. Prayer is the miracle of potentiality. All prayer is directed to Him and the putting forth of vital energy, which is a central truth about intercession, releases forces which God can and does use to accomplish definite and practical ends.

Applying this thought to revivals, Nolan R. Best says, "Men planning for revivals ask money and organization to bring their plans to pass. God asks only prayers. He can have a revival anywhere if He may have but enough prayers of the right kind to work with."

If prayer is a veritable dynamo of power why is so little accomplished? Is not the answer the fiery word of the same James: "Ye have not because ye ask not," (James iv, 2) or because selfishness makes the answer impossible? "Ye ask and receive not because ye ask amiss that ye may consume it on your own pleasures."—(James iv, 3). The truth is that there is all too little of this laborious toil in prayer. As Andrew Murray reminds us, "If the amount of true wrestling with God in the daily life of the average Christian could be disclosed, the wonder might be not that he accomplished so little, but that God is willing to use him at all." When we come home at night

from work for God too tired to pray we have robbed God of that which He needed most to bring things to pass. The field of victory in prayer is trodden hard by the repeated charges of warriors who turn not back in the face of difficulty and danger.

“STRIVING IN PRAYER.”

In a few swift strokes Paul gives us a portrait of Epaphras, one of his most powerful fellow-workers.—(Col. i, 7, iv, 12-13). The distinguishing work of Epaphras was “his striving in his prayers.” “He hath much labor.” What was the object which led him to undertake the exhausting labor of intercession? The answer is that the Colossians might “stand perfect and complete in all the will of God.” What conflicts such a result presupposes? What Christlike love and no less Christlike warfare! What patient teaching, what stern reproof, what changed housing conditions in a heathen city, what revolutionized habits, what breaking loose from old relationships, what readjustment of life’s plans! Yet here is a man who believes that intercession has power to influence and change all these things. He proves his faith by spending his time and strength in prayer. Happy the Church or city that has a modern Epaphras to set free by intercession for the redemption of men the powers of the heavenly world.

Intercession has been a powerful factor in calling out and causing to sink into the life of the world all the great spiritual movements the world has ever seen. The revivals in the Old Testament, the spiritual quickenings in Germany, the Wesleyan Revival, the Welsh Revival, the Modern Pentecost in Korea, the awakening in India, all these have been preceded and accompanied by special faithfulness in prayer. Every great crisis in the history of Christianity which has been successfully met has been met because of deep devotion to prayer. Trace back all these streams of blessings to their sources and you come soon or late to groups of praying saints or to some lone watcher on the hills to whom prayer is the most powerful method of working.

2. *Intercession is the Decisive Human Factor in the Spiritual Conflict.*

That we are in the midst of an intense spiritual conflict needs no proof. That in the midst of the conflict for the control of the planet God still has to wonder that there is no intercessor is evidence of much lack of prayer on the part of the Church.



## "SALVATION THROUGH YOUR SUPPLICATION."

In his struggle for the spiritual mastery of Rome and for victory in his imprisonment, Paul points out the two decisive factors.—(Phil. 1:19). The decisive divine factor is "The supply of the spirit of Jesus Christ." The decisive human factor is "Your supplication." It is inconceivable that Paul should depend so confidently on the prayers of believers did he not know that intercession has power.

## HOW TWO BATTLES WERE WON.

A fierce battle was at its crisis.—(Ex. xvii, 8-16). The odds were very great. Far-reaching issues hung on the way the battle went. Intercession was the pivot on which victory turned. Joshua was in the thick of the battle on the plain, Moses and Aaron and Hur, the intercessors, were in the thick of the battle on the hill alone with God. While intercession continued victory was assured. When it ceased the tide turned to defeat. Given a Joshua to lead the battle, a Moses and his helpers in intercession and no Amalek can prevail. If in our day the Church could realize the significance of that scene on the hill as the decisive factor in the conflict on the plain, the shout of victory would reverberate everywhere along the battle line. The battle goes against the Church when intercession fails. The key to victory is some Moses supported on either side by his brethren entering into the life of intercession. Any spiritual or missionary movement will die out when this fire burns low so that there is only whitened ashes where there should be the leaping flames. If only a sufficient number of battling saints would learn this lesson Christ could perhaps pass over slow moving, painful centuries in the history of the expansion of the faith and swiftly deliver the kingdom up to his Father. "Write this for a memorial in a book."—(Ex. xvii, 14), that intercession is the decisive human factor in the struggle for righteousness and redemption.

There is another intercession scene in the life of Moses, even more moving than the one just mentioned.—(Ex. xxxii). This was a battle not with a foreign foe like Amalek but with sin in the lives of his brethren. Here is where the heart strain is hardest, dealing with sin in those we love. While Moses was on the mount receiving the law from God, Israel turned to idolatry. The very life of the nation was at stake. Stern measures were necessary and again Moses turns to intercession and pleads with God for forgiveness for Israel.—(v. 31,

32). "If Thou wilt forgive their sin." This seems so impossible without a supreme sacrifice that Moses breaks off suddenly and adds the very highest note of intercession, "If not, blot me I pray Thee out of Thy Book which Thou hast written." Here is what Nolan R. Best phrases "Fiery revolt and terrific outcry." (Beyond the Natural Order, page 23). Prayers that are nebulous and nerveless get no answer but intercession that draws vitality from the soul works miracles in the spiritual world. The 33rd chapter of Exodus records the continuance of the intercession. "God's tenderness with Moses there mentioned is eloquent testimony to the wonders wrought with God's approval of Moses' prayers."

"BY NOTHING SAVE BY PRAYER."

Look at the desperate case of the epileptic boy.—(Mark ix, 14-29 R. V.) The disciples were defeated. They sought explanations. "How is it that we could not cast it out?" The answer is most startling. Let us not try to obscure the plain meaning of Jesus by some mystical interpretation which has no practical relation to life. Hear Christ speak the word which explains much of the lack of power in the modern Church. "This kind can come out by nothing save by prayer." Intercession was the decisive human factor in the conflict. If the faith of the Churches in our day was only vigorous enough to take in this word of the living Christ, what devils might be cast out of modern society! Christ here asserts the fact that there is only one human ministry of the Church which releases enough spiritual energy to meet the great practical issues of the kingdom victoriously and that ministry is intercession. If prayer has no virtue except its helpful reactions on the life of him who prays, if it changes nothing, Jesus' words throw us back into hopeless unbelief. Such intercession as is here mentioned by our Lord is not simply a repetition of pious words. It is not intercession at all if it does not send the intercessor out with heart hot with indignation and with inflexible purpose to fight evil to the end. But once again let it be repeated, it is prayer which is the decisive human factor in casting the devil out. How fundamental this theme is in the teaching of our Lord is very strongly brought out in such books as Andrew Murray's "With Christ in the School of Prayer" and it is earnestly urged that this book be read frequently and studied always with the open Bible in hand.

Christ constantly prayed.—(Mark i, 35, Luke v, 16, Luke vi, 12, Matt. xiv, 23, Luke ix, 18, Luke ix, 28-29). The burden of his prayer is for others as is so powerfully revealed in John xvii, where Christ prayed for the oncoming centuries and the world-conquering Church. That chapter is the cathedral of the New Testament. Christ considered prayer more important than public speech as is shown by the fact that his profoundest concern for his preachers was that they be men of prayer. His lessons were not at all on how to preach but often on how to pray.—(Matt. vi, 5-15, Matt. xviii, 19-20, Luke xi, 1-13, Luke xviii, 1-18). Teaching and healing were less urgent than prayer with our Lord for when the multitudes were pressing him for healing and teaching he withdrew to pray.—(Luke v, 15-16). Sleep and rest are gifts of God but not so necessary as intercession for they were both sacrificed when urgent needs arose.—(Mark i, 35, Luke vi, 12). When some other method might have saved Peter, Jesus said simply, "I have prayed for thee."—(Luke xxii, 32). Christ states only one method of securing workers and that method is intercession.—(Matt. ix, 38).

Jesus teaches that it is on prayer that some of the promises wait their fulfillment. If this is not true why does Jesus say: "*Ask* and ye shall receive, *seek* and ye shall find, *knock* and it shall be opened unto you?"—(Luke xi, 9-10). Intercession is not simply a placid asking, or even an earnest seeking but sometimes must be rising up in one's might to smite the closed door. God has promised the Holy Spirit to all, (Acts ii, 39), but in connection with the passage in Luke just mentioned above Jesus illustrates the necessity of asking, seeking, knocking, by saying "How much more shall your Heavenly Father give the Holy Spirit *to them that ask him.*"—(Luke xi, 13). It is not only true that the fulfillment of promises wait on prayer but also upon prayer the Holy Spirit waits to co-operate with men. Pentecost and all the repetitions of the experience in Acts are preceded and accompanied by prayer. This means that the kingdom delays its coming where there is lack of prayer. What a sense of responsibility and compulsion this should bring every Christian! What unnecessary poverty and misery and wreckage are in the world which praying men might have prevented or removed!

But the fact which lays hold of one most powerfully, until the very wonder of it becomes well nigh overwhelming, is the fact which is now about to be stated. Pause for a moment to gain control of all your faculties before the next few sentences are said. Pray that the sig-

nificance of them may lay hold of the very soul. The crowning evidence of the place of intercession in the life and plans of Jesus is the fact that the Bible is silent about all the wonderful and holy activities of our Lord since the ascension except one. It is inconceivable that Jesus has suspended action in behalf of His Church and His world. What has He been doing through these centuries? The absorbing activity of Jesus has been the highest, hardest, costliest ministry. "*He ever liveth to make intercession.*"—(Heb. vii, 25, Rom. viii, 34). A prayer two thousand years long! It is as though God desired that no one should be confused by the mention in the New Testament of a large number of activities of the ascended and living Lord. He reveals only this single, highest ministry of the Redeemer in Heaven. What does this intercession do for the Church and the world? The arresting, startling answer is "*Wherefore He is able to save to the uttermost.*" The place which Jesus gives to intercession seems to be this. When He was here on earth redemption was finished in intent by His death and resurrection but that *redemption can not be perfectly applied and made completely effective without intercession*. It is because intercession is made—His and ours—that "He is able to save to the uttermost."

### 3. *Intercession is the Golden Word that Draws Men Into Intimate Comradeship with Christ.*

In a recent pamphlet entitled "Intercession," by Henry W. Frost, Home Director for America of the China Inland Missions, he says there are three stages through which the intercessor must pass.

First, there is the stage of *amplification*. Real intercession does not stop until it has taken in a world. No more vision-bringing, horizon-expanding practice is possible to a Christian than this. Mr. Frost relates the experience of Rev. J. Hudson Taylor. "He said that he once made a discovery which awakened and startled him. He had been interested in China, and he used to begin his praying for that land, and he would pray for it so long that he had little time to give to other countries. As a result he determined he would reverse the process of praying, beginning with the forgotten lands and ending with China. On thinking the matter over he discovered that South America was most frequently left out of his praying, and from that time on he generally began his prayer with South American lands."

The second stage is *specification*. Intercession not only leads one farther afield, it also inevitably compels more attention to details, to



individuals and groups and special needs all over the world. To quote again from the pamphlet mentioned above: "Let me frankly say that you will do well to think twice before you set your face toward this sort of intercession. For this kind of praying will take time. It will mean the giving up of prized pleasures and privileges, earlier rising and often loss of sleep at night. It will mean, pressing the battle to the gates, until you are laying hold of Satan's stronghold and wrestling with powers in heavenly places. Such praying becomes prolonged and is necessarily intense."

Finally, there is the stage of *identification*. "Intercession amplifies and specifies, but before it is finished, it puts the life so closely in contact with God on the one hand and man on the other hand that oneness is obtained and maintained. And I assure you, if I know anything about intercession, that this experience costs more than any other. I told you a moment ago to think twice before you set your face to a life of intercession. I would now say to think thrice about it. For if the other experience costs, this experience costs much more. I would urge you for the sake of the Church, for the sake of the world, and above all, for the sake of Christ to become an intercessor. Nevertheless, remember that doing this will mean, not only that you will have to rejoice with those who rejoice, but also to sorrow with those who sorrow. For identification implies that you will have to suffer with God in His compassion for a back-slidden Church and an unsaved world, and that you will have to lay down your life as a sacrifice in behalf of all the sons of men. All this will mean much pain that will be nothing less than soul travail.

"As I speak, I am in thought, far away in China, travelling on a house boat. There are in the boat besides the Chinese crew, Mr. and Mrs. Hudson Taylor and I. It is night, and disturbed for some reason I can not sleep, but am lying awake in the darkness. In a little while, I hear the striking of a match upon a box, and then I see through the thin curtain the flicker of a light, I know what it is. Mr. Taylor, the man who is not strong in his later years and who ought to sleep rather than wake, is up and astir. Through the curtain I see him sitting bending over the Word of God. Then presently I hear him pray. Through the hour, or possibly two hours, I hear the pleading voice, the escaping sigh. This man of God is interceding amply and specifically, but most of all is identifying himself with God and men and this



is the explanation of the choice of the midnight hour, the many words and the sigh which amount to almost a sob."

Prayer therefore is both an altar and an arena, a shrine and a battlefield. Prayer not only means blessings, but weapons of war and sometimes intercession may be likened to the implements of the wrecking crew.

Here, then, sounds out the highest, hardest, costliest call. Having faced the issue squarely will you turn away unconvinced or unwilling to follow the clear call of God? Defeat, disaster, a wreck lie that way? Or will you now make this last and highest covenant to join with Jesus Christ in unfailing intercession that Satan's dominion may be ended and Christ made victor over all the world? Eternal issues hang in the balance as you decide.

"My Lord, I find that nothing else will do  
But follow where Thou goest,  
And when I find Thee not still run to meet.  
Roses are scentless, hopeless are the morns,  
Rest is but weariness, laughter but crackling thorns  
If Thou the Truth do not make them true.  
Thou art my Life, O Christ  
And nothing else will do!"

*“Missions alone can never convert the world. They are but the hands and the feet of the enterprise. Christ is the head, and the Church the heart of the work.”*

## II. PRESENTING THE SITUATION

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The Message of the Hour.

World Issues that Confront Us.

The New Times and the New Man.

The Conditions for World Evangelization.

Our Increased Responsibility.

*"We are all members of Christ mutually dependent. The hand can not say to the heart, 'I have no need of thee.' Each has a work no other can do, and each is equally responsible to the full measure of his ability."*

## THE MESSAGE OF THE HOUR.

BY DR. JOHN R. MOTT,

*Chairman Continuation Committee, World's Missionary Conference,  
New York, N. Y.*

It is an inspiration, indeed, to be permitted to meet so many of wide vision and of responsiveness to Christian duty. It has been my opportunity in recent years to visit nearly all of the great battlefields of the Christian Church, and in very recent months to have never-to-be-forgotten experiences in the zone of the great struggle in Europe. I confess frankly that I am a great deal older than I was a few months ago. No one can hear what I have been obliged to hear in Europe, and see what I have had to see, and not have the fountains of vitality sapped, unless perchance he be a hypocrite. I have had that sacred privilege of looking into the soul—the very soul—of great people. I have been going over to Europe each year for twenty-five years, with the exception of one year when I was in Australasia and the far East. Some years I have had to make the journey two or three times, but I have never known Europe until these last few months. I have come to see that you can not know a nation, just as you can not know an individual, until that nation has been subjected to impossible strain; then one becomes acquainted with the weaknesses of a nation as well as with its strength. When you find a people who have forgotten themselves and are not thinking of how they are appearing or what they are saying, you see that people as they are. And that is the experience one has had these recent months in Europe. And I say it reverently—I have been permitted to enter into fellowship with the sufferings of these wonderful people.

Naturally, I have received impressions. One impression is that each one of these countries now at war is apparently perfectly united. There are rifts of division in each one of these nations when you get far enough beneath the surface, but they are not apparent. You are impressed by the wonderful solidarity in each case. Take France, for example. How strange it seemed this year to find Protestants, Roman Catholics, Jews and Agnostics, who had been so sharply divided not



only in the recent but in the remote past, fused together in a common patriotism and devotion. And in Germany to find that such extremes as the Social Democrats and the ultra autocratic section of the government had blended their differences in a common central purpose, was highly impressive.

I received the impression also in each country that the people in that country are thoroughly determined. If you ask me the name of the country which gave most evidence of having the least will power, I would be unable to answer the question, because I discovered no proof whatever of flabbiness of will or weakness of purpose or of want of staying power in any one of these nations now at war. If I might refer to France again; on my way back over the Atlantic the other day, I read that new book by a Roman Catholic ecclesiastic, a book called "France Herself Again." The writer is seeking to bring out the fact that in recent years France has reverted to her best type. While most of that book was written before the war, how tremendously the war has accentuated his contention! Instead of that old volatile, emotional, talkative and changeable France, one finds a France characterized by poise, by quietness, by great firmness of purpose; but that firmness of purpose is not stronger there than in any of those other nations.

Then I received the impression in each country that the people of that country are confident as to the ultimate outcome. I did meet here and there a German who doubted whether his nation would win on the sea, but I never met a German who had any doubt whatever as to their winning finally on land, nor have I since. Or, if I were talking with a Belgian refugee, swept out of his borders in the darkest hour of the history of his people, he had no mental reservations whatever as to the ultimate outcome and triumph of his cause. So in the other nations.

Then it was very interesting over there, as it has been with you here, to notice how each country is trying to justify its position before the rest of the world, and particularly before the United States of America. When people tell you that this war gives indications of the break-down of the Christian religion, they are not thinking straight. What event have we had in the history of the world which has shown so fully that Christianity has been getting in its work of education and of quickened consciences, so that every people in this struggle,

the first great struggle in the history of the world, seem to be uncomfortable unless they can make clear to every other people the righteousness of their cause. It is deeply moving and pathetic to see the way in which they regard our nation as virtually the supreme court. In these thousands of conversations I had, sooner or later each one would drift around to the point, or go by design to the point, as to what the American people thought of their particular position.

That reminds me that each country looks upon this as a Holy War. They all use that expression. I don't think one country uses it more than another, to my great surprise. If you ask me which country conceives it to be the most holy war, I would say Russia. In my various visits to Russia I have come to the conclusion that it is the most religious people in the world in the sense of interest in religion, and responsiveness to religion, and emotional manifestations of religion. Possibly I should except the British Indians, but I think not. It is very significant the way the Russians are going literally, in this war, from their knees into every struggle. You might be interested were I to read a few extracts from a Litany which is now in use among the Russian Orthodox Churches, not only in Holy Russia, but even in Siberia:

"Fight with those that fight, and protect the sailor, defend the widows, shield the orphans, succor the wounded, heal the sick;

"Grant this, O Lord.

"Remember all those, the brave and the true, who have died the death of honor, and have departed in the hope of the resurrection to eternal life, in that place of light where sorrow and mourning are far banished; give them rest, O Lord, thou lover of man;

"Grant this, O Lord.

"Stretch forth Thy hand from on high and touch the hearts of our enemies, that they may turn unto Thee, the God of peace, who lovest Thy creatures; and for Thy Name's sake strengthen us who put our trust in Thee; and by Thy might hear us who beseech Thee; and have mercy, Lord, have mercy."

Notice this—it means much more to me after I saw the awful suffering of the horses:

"And for those also, O Lord, the dumb beasts who with us bear the burden and heat of the day, and offer their guileless lives for the well-being of their country; we supplicate Thy great tenderness of heart,

for Thou dost promise to save both man and beast, and great is Thy loving kindness, O Master, Savior of the world.

“Lord, have mercy.

“Bless by Thy spring, the crown of the year . . . . (?) stay the hinderers of justice; restrain the raging of the nations; and accept us all in Thy kingdom;

“Make us sons of the light and sons of the day, and bestow on us Thy peace and Thy love, for Thou hast given us all things;

“Grant this, O Lord.”

Or take France: Every year that I have gone to France before, I have been impressed by the fact that the educated class, the ruling class, and the most virile and purposeful men of that class, were indifferent concerning religion, or hostile regarding religion; but not so this year. Wherever I went I found Churches and Chapels and Cathedrals crowded to suffocation; not alone with women, but with all men who had not gone actually to the front itself. And so in Germany. I don't think I have ever found there manifested greater religious devotion than in this year. Not simply on Sunday are the Churches filled, but on week days as well, and no regiment goes forward without partaking of the Holy Sacrament. The song that I heard sung most by the soldiers in Germany was not *Die Wacht Am Rhein* or *Deutschland Uber Alles*, but the Luther Hymn, and I was impressed when my attention was called to it by the way they kept repeating the second verse:

“Did we in our own selves confide,  
 Our strivings would be losing,  
 Were not the right Man on our side,  
 The Man of God's own choosing.  
 Dost ask who this may be?  
 Christ Jesus it is He,  
 Lord Sabaoth is His name,  
 From age to age the same,  
 And He must win the battle.”

I was talking the other day with an English soldier in England, who had been invalided home as a result of concussion. You know in this struggle where they have such incessant shell fire, the surgeons tell me that a disproportionately large number of men have their nerves break down from the tremendous detonations of the great machine guns and from the shell fire, and are obliged to be invalided home or to the rear

for a time. This was one of those cases. He was an earnest Christian. He said to me, "It was awfully hard to turn the machine guns on a certain regiment of Germans when they drew near and we heard the familiar strains of the Luther hymn."

Now, in England and Scotland I found the spirit of religious awakening most markedly manifest. In fact, I need not mention other nations. There is a revival of religion all over Europe to-day. If you press me closely, I would characterize it as an Old Testament revival. By that I mean a revival toward the God of Battle, or the God of Hosts, as contrasted with a revival toward our Lord Jesus Christ.

But discerning leaders in all of these countries recognize the danger. They are seeking to carry this genuine religious movement over into a spiritual experience.

I am reminded also that there is a great under-swell of ethical reform sweeping over the European nations to-day. I have never known anything like it. Take for example the abolition of the production and sale of vodka, the most damaging of all the liquors in Russia. You remember that great Russian statesman, Witte, who gathered in under the wing of the government a few years ago all the production and sale of vodka, and from that income he financed the Russian side of the Japanese-Russian War. Well, now at this time, when all the other European nations are scraping together all the money they can get, is it not very significant that Russia by one stroke has done away with an annual income of \$350,000,000.00 gold? You can not explain it on merely prudential grounds, because this abolition obtains not alone in cities where troops are concentrated, but in hundreds of thousands of little villages, stretching away out even into Siberia. It is an ethical movement.

Speaking of that brings to my memory what a friend said in Paris recently. He said on the day war was declared, the Prefect of Police in Paris (you know the Prefect of Police is all powerful in the French system) in one day abolished the sale, and, as far as possible, the use of absinthe. His lead was followed by the other prefects in the other municipalities, and my friend said to me, "Even if you could do so then, now you can not buy absinthe from one end of France to the other." I have noticed since I have been in your State that the national legislative body have recently placed national sanction on the action of the various municipalities. Now, those of you who have been in France, can you not see in this one of the most indicative of

those great ethical movements shaking Europe, the like of which we have not known in modern days?

Of course, I saw, as you see at long range, the colossal dimensions of this struggle. How different the British Isles seemed to me! They have been one of my favorite homes. I feel as much at home in them as I do in any part of America, I think I can say, and yet to go over there this year and find it a vast armed camp, soldiers drilling not only in the parks and open spaces of the great cities like London and Manchester, but even in the peaceful university retreats, and in the out-of-the-way recesses of Scotland and Wales; to see great camps of soldiers as Kitchener was drilling his first million—it is now most rapidly growing to a second million—it makes the British Isles take on quite a different air. When I crossed Germany the other day, I went by day as far as Berlin, and even on that one journey I passed over 200,000 soldiers being moved to the Western border. It reminded me of that word of Bismarck as he looked down to the time when Germany would have enemies on both fronts; he said, "Then we will have three armies—one on the East, one on the West, and one on the Eisenbahn,"—that is, one on the railways. The Germans are moving in this war whole divisions of their great army from one end to the other of the nation, over 600 miles, with as much facility as in early wars they swung a division from one position around to a neighboring position.

When I had finished my work in Paris with the Paris Missionary Society, its president and another friend said, "We want to take you up to the French lines." They obtained passes from the head of the Paris army. We started out in the motor, in the morning at six o'clock, and first went through the beautiful valley of the Marne, where the Germans, you remember, were turned back; then we threaded our way over and up until we came to the valley of the Aisne, the headquarters of the General of the Fifth Army, in that vast arch of fire and blood that reached 360 miles from the English Channel to the Swiss Mountains. The last forty miles of that journey I was in what is technically called the "Military Zone," and there for the first time in my life I received a vivid impression of the vast and intricate supporting agencies and movements behind an army of about two millions. I saw the gigantic proportions of that struggle which has summoned to the colors for all these belligerent nations a little over 20,000,000 of men. Now, if you add nearly 4,000,000 more who have been



mobilized in neutral countries like Italy, the Balkan States, Switzerland, Holland, and the Scandinavian group, this gigantic force stands out before you.

And it is a costly war. Part of the time in Germany I was the guest of the under Secretary of the Finance Department, one of the leading Christians in Germany and a great missionary leader, and I was thrown with similar authorities in the other nations, and I came to the conclusion that from the first of this war, the average expense per day for military and naval purposes has been a little over \$37,000,000.00 gold. Some say over \$50,000,000.00, but nobody has ever questioned my lower estimate.

That is the smallest part of it. If you add that awful work of demolition as I saw it in Northern France, as you may see it in Belgium and Galicia and Poland and East Prussia, you get a better idea of the great price that is being paid. And then if you remember that nearly all the armies of Europe, with the exception of England, are conscriptive, and that means that not only the peasants and low-paid individuals must go, but bankers, heads of corporations and companies, lawyers, doctors, statesmen, professors, all high-paid labor, and others, are summoned to the ranks—then by this negative process the tying up of the constructive works of the nations, you get a better conception of the price that is being paid.

Then think of those steamer lines, like the Hamburg-American, that now has marooned over 430 ships, that line that I have found most in evidence in my last journeys around the world. Then, my friends, if you will remember what it costs to produce a man and to keep him up to the time that he is shot down, and then put with that the fact that before I left Europe over 700,000 men had been killed, you begin to see what this war costs economically—not only economically, but in life, as I have just indicated. Seven hundred thousand, did I say? It is now well past the million. Can we take that in? Certainly not. The other day when I called upon Mr. Page, our Ambassador in London, I mentioned my estimate of 700,000. He said to me, "When a man tells me that he is worth \$10,000.00, I know what he means; or if he says \$100,000.00, I can understand that, because it is not far beyond certain standards with which I am intimately familiar; but if he says he is worth \$10,000,000.00, or \$150,000,000.00, I can not take it in—it so far transcends anything within the range of my experience that it dazes me. Now," he said, "if in a certain action a regiment

went in with 1,000 men, and at the end of the action had 700 killed and wounded, I can understand that, because I have been in many a village of 700 people. Or, if after eight or ten days' of incessant fighting, it is said that a division of 40,000 men came out with 32,000 killed, wounded, and imprisoned, I can take that in, because I know in an intimate way a city of that size. But when you come in here and tell me that 700,000 men have been slain, I can not take it in." Of course he could not. I began to take it in, because it was going from one house of tears to another all the while I was in Europe. The first home I visited was that of a good friend in Germany, and before I had been in his house ten days, he said that already thirty-one of his family and relatives had gone to the war. He had just let his only son, a boy of sixteen, volunteer and go two weeks before. Already nine of the thirty-one had been killed or seriously wounded. And the last home I visited in Europe before going up to Liverpool to take my boat, was the London home of that splendid Scotchman, Lord Balfour, of Burleigh. Five weeks before he thought that his elder son, who, as you know, in Scotland is called "The Master," had been captured by the Germans, but he had learned that week that five weeks before that son had been killed, and the morning I was there having breakfast with him, he received a letter of condolence from Arthur Balfour, the statesman. He started to read it aloud to me. He got about half through, and his voice choked, and he said, "Finish it, Mott, for me." Thus it was all over Europe. Believe me, my friends, it is a suffering Europe. Before I left there, over 3,000,000 had been wounded. The number is much greater now. Of course, many are patched up and allowed to go back to the war. I had a letter from Hungary two weeks ago telling of one man who was just going back for the fourth time. The surgeons tell me that a vast number of the wounded in this war have what they call "clean wounds," but even so, when I say three millions and my memory serves me as it does to-night—I sometimes wish it wouldn't on this point, bringing up the sights in those countless hospitals that I saw—I say again, we can not take it in. Three millions!

A friend of mine saw a friend of his who had just come back from Belgium, and while there in eight days counted 151 railway trains, averaging 20 railway carriages each—that is, over 3,000 railway carriages—all filled with the German wounded going eastward. It reminds me of rivers of pain. I have said to myself that the trains are going

not only to Berlin with the wounded, but there are others that go to other cities, and they are coming not from the Western border alone, but from the Polish border, and I said they are going down into other countries. And then a few days later, when I was up there within those French lines, within sound of the guns—that awful sound! When I came to the hospitals, I saw these little rivulets of pain trickling out. I said, “It is a suffering Europe! It is stretched on a cross!”

And that is not the principal suffering. I don't think I ever heard a wounded man complain. The principal suffering is that dull pain, that ceaseless pain, that pain that seems to become sub-conscious and causes them to start in the night—that pain of the wives and mothers and children. The saddest place I ever saw was a certain place in Berlin. You know each German State has a foreign office in Berlin, and by going to those foreign offices one can receive advance intelligence regarding the casualties. The casualty lists in this war appear from two to five weeks late. As I was walking along one of the streets of Berlin with some of the leaders of the Christian Student Movement, as we passed the Christian College where Hinderuste, the great General in this war, was once Professor of Mathematics, my friend said, “Will you come up here?” I didn't realize what I was going to. He brought me up into a room almost as large as this room and shaped just about as this room without the galleries. My eye instantly caught the sign, “Walk softly, speak softly.” On the long side of the room was an alphabetical arrangement where a person could go up and present a certain number and receive any information they might have. Here were many waiting their turn. I was impressed not by cries and sobs—I would have been impressed less if they had been crying—but to see this lone woman go forward, or that lone woman—never did a woman seem so lonely to me—or to see that woman go up with little children tugging at her skirts, and then to come away with their fortitude and without saying anything, silent, to pass out. It began to break in on me—the suffering Europe!

My friend Dudlow, of Switzerland, a medical missionary just back from China, told me this authentic instance. I can believe it because I have seen recently so many hundreds, or thousands, of the departing. See them? Did I not see them in Scotland and England and France and Germany and Belgium—I will ever see them—there in those plains of France or Germany or wherever I went? My friend told me of a young wife who went down to say good-bye to her husband as he

joined his troop train. She kept up splendid courage, and the train moved out of the great station, and she fell dead on the platform. I repeat it—it is a suffering Europe! It is stretched on a cross! And it is well that this Convention get this vividly in our minds, for reasons that will appear here to-night.

Thank God, my friends! It is also an unselfish Europe. If I might refer to Mr. Page again, our Ambassador in London: I was held up by a British war ship. You know they change the rules for the contraband so often, that four days after we sailed, they declared machine oil contraband, and our good Dutch captain couldn't have done any better—we were taken into Plymouth Harbor, and after four days I appealed to our Ambassador and he let us out. I called on Mr. Page, and asked his advice on a certain delicate point that involved my approaching some people on the continent who would be absolute strangers to me and to ask their co-operation. I said to him, "Would it not seem presumptuous to those men were I, an absolute stranger, to ask them to help me in this thing?" "Oh, no, Mr. Mott," he said, "you will not find a selfish man in Europe." Well, that struck me; but I say to you to-night thoughtfully that in all those crowded months, I did not find a selfish man or a selfish woman in Europe—that it is a new Europe. It is something new in the world. When I reached Holland the other day, shortly after I got on the other side, it was two days after the fall of Antwerp. Holland has six millions of Dutch people, but two days after the fall of Antwerp—think of it—they had taken in over one million Belgian refugees. I saw the peasants bringing in those great brass milk cans—you have seen them, those of you who have been in Holland—filled with milk, with clusters of cups, and put them down at the railway stations and at little sub-stations in the city, that the refugees might have their milk without buying. And although the Dutch in their frugality had begun to mix their white bread with potato meal and a certain preparation of rice, the peasants out of their poverty were bringing in piles of their loaves and putting them down there for the refugees, without price. I wondered where they put all these refugees. Two days after the fall of Antwerp the Dutch had taken in 2,000,000 refugees. I don't remember a Dutch family that had not taken in from one to fourteen refugees. I said to one of the leaders of the Missionary Society in Rotterdam, "Where do you keep all these people?" He replied, "Come out on the street with me." He took me to one of their theatres that would hold 3,000



people. They had taken out all the seats, and scattered straw or hay all over the floor, and here at ten o'clock at night I saw a great many Belgian families, and that pathetic sight—the remnant of families. They had 2,000 in this one place. Little Holland taking in what would be the equivalent of our taking in 19,000,000 of refugees, supposing we had done that over here—and they say nothing about it, bearing their burden. By the time I got back from the continent going over to England, 8,000 or 9,000 refugees were landing each day, distributing over the British Isles, and they were being gladly received. Before I left England they had raised in benevolent funds over \$20,000,000.00 gold. It is vastly more than that now, and when I landed in New York I was amazed to read in our New York papers that we had raised only a little over \$2,000,000.00, including the Red Cross. We have done a little better the last few weeks. If I have got at the facts accurately, we have raised about \$12,000,000.00, largely in kind, chiefly from the Western States, and the people in the South and throughout the East have been lining up and we have done a little better these last few weeks; but believe me, my friends, in the light of the facts that you all read in the morning paper from the Rockefeller Commission, that Belgium would require at least two or three millions daily from the outside—and then remember we have got Belgium out of perspective. I remind you that there is even worse need in Poland and much worse in Galicia, and though it is difficult to take it in, quite as bad in Turkey. Only a few days ago I went with three leading Jews and three of us representing the Protestant Christian Missions, a deputation to present the claims of Christians, Jews, and Mohammedans who were starving in Turkey, where we have some of the most successful missionary work in the world. My fear is that America will fall short. I am not concerned now so much about Europe as I am about the United States, that we will not in this tragic hour enter into fellowship with the sufferings of the European people and the Asiatic people, and with our Lord Jesus Christ, because He is suffering, He is being crucified afresh, if ever since the day of Calvary, right now.

I went to Europe for three purposes. In the first place, I went over there to study what is being done and what ought to be done for the soldiers from the point of view of Jesus Christ—that is, in the way of supplementing that valuable work of the Red Cross. It is not for me to-night to tell you of that most absorbing investigation, or of the practical measures we have been instrumental in setting in



motion to minister to these twenty millions and more of men in the armies, men in the camps, in the trenches, and in the fortresses, in hospitals and in prisons. I wish I could linger upon it, but I must pass on.

The second object of my going was to study the effect of this war upon the universities—that is, the great centers of influence, because, believe me, if we are to have a new Europe that the people are talking about so much in these days, we have got to have a new leadership of that Europe, and I therefore wanted to study in this solemn hour the feeling of the professors and students, the remnant that remain, and especially the effect of the war on the Christian Student Movement in each of these nations, for happily we now have a Christian Student Movement in every nation now at war and in the neutral countries of Europe as well.

I pass that by with reluctance to mention the third object of my going, and that was to study the result of this war upon the foreign missionary work of the Churches of the Protestant world. As you know, I am Chairman of the Continuation Committee of the World's Missionary Conference in Edinburg, that committee which united for the first time all the Protestant Missionary Societies of the world, and therefore those on both sides in this great struggle. I interpreted it to be my duty to expose myself to the leaders of the societies of Great Britain and France, on the one hand, and of Germany, on the other hand, in this most trying hour quite as much as or more than in times of prosperity and when everything is favorable. Even though it might be difficult, I said, it is my duty to go there and to place myself at their service and also in a representative way to place American Christians at their disposal. You will recall that the missionary operations of the British Isles involve an expenditure of \$10,000,000.00 a year, and those of the continent of Europe an expenditure of \$4,600,000.00 a year, and that with this money Great Britain is supporting 10,000 foreign missionaries, and the continental societies are supporting about 3,500 foreign missionaries, including wives—which certainly ought to be done—as we Anglo-Saxons do. Now, that is a vast stake. I studied conditions at first hand. I spent long days with the administrations in charge of all these Protestant societies in each of the countries. I brought in leaders of the societies in all the neutral countries, such as Norway, Sweden, Denmark, Finland, Switzerland, Holland, and I came to this conclusion—that if this war does not last

over a year (in my judgment it will not last a second winter—that is a personal opinion only and I am quite aware of the fact that military authorities take quite a different view; it is not necessary for me to give my reasons for thinking as I do)—that if this war does not last over a year, the British societies will not require any outside financial help; but already the missionary societies of France and Germany are in desperate need. They were before I left Europe a few weeks ago, and if this war lasts even a few months longer, the societies of Holland and Switzerland will be in actual want. In fact, since I have returned I have heard that the Swiss societies are in actual need. That includes two of the most splendid societies in the world.

You ask me to dwell on this point of the effect of the war on the missionary work of the world. I will try to pause, then, and remind you that there are some adverse effects.

One is the effect that comes from the depleting of these nations. My friends, you can not spend as those countries are spending on military and naval expenses alone, which I have reminded you is the smallest item, twice as much each day as all the Protestant societies in the world are spending each year on foreign missions, without sapping the missionary possibilities of the Christian nations, and the man who says we are not doing so is thinking superficially. Moreover, you can not mow men down—just mow them down—with machine guns, like you mow down wheat, without cutting into the missionary operations of this generation and the next. Oh, it was a sad sight the other day to see this second generation of the finest men in France being shot to pieces. I went into a private ward to call on a French officer who had ninety-seven wounds. And it was a sad sight to find 480,000 German boys coming into military age. While I was there 16,000 were allowed that week to enter the army that that year had reached the age of twenty, and had their new uniforms on; and before I got to England, the most deadly battle in Belgium had mowed down thousands of those boys. And it brought tears to my eyes in England and Scotland to see these finest young men, that can be very poorly spared at a time like this in the world, going forward to their death. Let me remind you then that we are depleting the nations not only of money and of masses of men, but we are depleting them of leaders, in particular. You take England—a vastly disproportionate number of officers of the British Army have been killed in this war. Every Oxford and Cambridge student who enters, enters as an officer, and

already two-thirds of the students of Oxford and Cambridge, each of which had 3,000 students, have gone into the army, and the other third were largely in training. I spent a morning with Mr. Bonar Law, the leader of the Opposition in the British Parliament, a noble character. He told me this incident about his boys. He had two sons. The younger, eighteen years of age, had volunteered a few weeks before, and the older, aged twenty-two, had come to his father a few days before and said, "Father, I must volunteer." The father said, "Don't you think our family are doing our duty in this war?" He replied, "Oh, yes, father, our family are doing their duty, but what about *my* duty?" And this is typical of what is happening in the best families of the British Isles. How we will miss them! How many hundreds of them are among my intimate friends! The same is true, for that matter, of these other armies. You may understand what I meant when I said I came back a great deal older. I would be strangely constituted, Christ wouldn't be with me, if I didn't feel that way about it.

Another adverse effect of this war is that it has blotted out some of the finest mission work in the world. I could take you to station after station that has had to be abandoned. How much of the mission work has had to be stopped! I have lists showing that hundreds of hospitals and dispensaries have had to be either closed or abridged in their operations, and thousands of mission schools have had to be closed. I find it difficult to endure this kind of knowledge, and I am speaking here to-night by design. Some may have wondered why I have chosen this interpretation of my topic. The "message of the hour" is to remind ourselves of the most tragic fact known in our time and its bearing on the expanding kingdom.

Another adverse effect is that many advance movements have had to be halted, and in the last moment of the history of the world when we would wish to have them halted. Some of you have heard me, coming back from other journeys, tell what my eyes have seen all over Asia and Africa and the isles of the world. Those situations still obtain. This is the time we ought to be pressing out, advancing. It is not a time to call upon the British Missionary Societies to stop expansion, and to say to the societies of Holland and Switzerland and the other countries that they shall stop advancing—it is the last moment we want to say it. I never speak as a pessimist, but I would not be sane

if I tried to give to people here to-night the impression that this is not an adverse result of this war.

Another adverse result is the way the faith of so many Christians has been confused; not only here in this country—that is not such a serious matter, because we have so many wise guides here. Let me read you this letter from Japan, signed by six of the best leaders and educated Christians in that country:

“The effects of the conflict are already very great, even in this country, Japan. Japanese Christians are very sorry to see such a war among European countries which we are accustomed to think of as Christian nations.”

Notice these questions:

“Does Christianity have no power to control the nations that are known as Christians? Is it not possible to make peace by uniting Christian hearts throughout the world? Is it because Christianity is not united enough that at present it is at war? Is it not a reproach to Christianity that it has no power to avoid the present war?

“Under present conditions there seems to be no one who can say, ‘Put up thy sword into thy sheath, for they that take the sword shall perish by the sword.’ We are eagerly hoping that some demonstration or some movement may be started in Europe or America on the part of Christians to remove this condition of international war. We Christians can not stand still and see such barbarous murder of other Christians in this Christian century. Asking your consideration with earnest prayer.”

My friends, that is not an easy letter to answer, but I am sorry to say that it is typical of not a few that have come to me from different parts of Asia. The serious thing is this—that we do not have a sufficient number of missionaries and discerning native leaders stationed all over Asia to help these people to think straight, as you think. I mean by that people who can lead them to distinguish between pure Christianity and so-called civilization, between formal Christianity and vital Christianity, and to remind them that what is now taking place in the world is not caused by Jesus Christ but by the lack of Jesus Christ, that this struggle contravenes the example, the spirit and the principles of Jesus. That is the sad thing.

Were I to mention another adverse result, it would be the maiming—that is the word I want to use—the maiming of that wondrous international Christian unity which has been coming apace, notably

since Edinburgh. I have seen faces here to-day that I saw in those never-to-be-forgotten days in the Assembly Hall at Edinburgh. You remember that vision. It will not fade before you reach that other city where it will become still more vivid—that vision of not simply interdenominational unity, but something that up to Edinburgh we had never seen—international brotherhood—not simply between Anglo-Saxons (we had had that happily) but between Anglo-Saxons and the Germans and these other continental people. And what progress we had been making in the four or five years since Edinburgh! What promise there was! And now to go over there, as I have had to do, and listen by the hour, not on one side but on both sides, to the utterances of bitterness among some who are now forfeiting, I must say it in honesty, their future spiritual leadership, giving way to language they would not, if they reflected that it is not given by Jesus, who teaches love of enemies.

These are the adverse results.

But I prefer to fix your gaze on favorable considerations, not of this war, but of what God is making possible at a time like this.

One favoring consideration is that this struggle has revealed as nothing else could have done the strength of the world-wide missionary movement. I bring you the wonderful word to-night that the missionary movement in common with the Christian Student Movement, are the only movements which have preserved their solidarity, and the leaders of which on both sides in this terrible struggle have entered into an agreement not to embarrass one another while they fight out their conscientious political differences by asking for impossible audible or visible co-operation, but the moment this nightmare is behind them, they will go forward together in the common constructive work of the world. Believe me, I have seen the greatest miracle the world has ever seen. What is that? It is the one that the enemies of Christianity had in mind in the early days of Christianity when they could explain everything else except this, what they had in mind when they used this language: "Behold," said they, "how these Christians love one another!" They couldn't understand that. That was not a product of non-Christian religions. What I mean to say, my friends, is that I know not simply individuals here and there but hundreds of people whom I have known many years and who can not deceive me, and would not deceive me, who behind each other's backs on both sides of this tragic turmoil are showing by their prayers and by their deeds



and by their silence, their love for one another. How many meetings of intercession I have engaged in in these last few months, in which I have heard English and Scotch praying for the Germans, and I have heard the Germans pour out their hearts for their brothers in this missionary work and the Student Movement. If I had no other evidences of Christianity—thank God, I have—but if I did not have the ancient evidences of our faith, which I believe with a passionate devotion, I have had enough new evidences brought into my experience in these last months to convince me that Jesus Christ not only was but is the Savior of the world. He not only commands that we love our enemies, but He makes it possible. No other religion has ever done it. If any man has happened into this convention who doesn't believe in foreign missions, he has this evidence that no other religion can make the world a safe place.

Another favorable consideration is that this war is demonstrating not only the strength but the helpfulness of the missionary movement. What a fascinating sight it has been for me to see those who have been sent out to British missions all over India, out of their poverty supporting the German missions. I am getting letters every week on that subject, and what letters I am receiving from the Germans about the way they are interpreting this Christly action not simply in India and Japan and parts of China, but other parts of the world like Africa; and how the neutral countries are being permitted to serve the Belgian nation. When I think of little Switzerland, the mountain republic, and Sweden and Holland, I sometimes wish America were not on this side of the ocean. I wish we were where we could get a more vivid impression of the awful suffering, of the impossible burdens, that we might likewise become uncomfortable, because that was what lay behind that remark of Mr. Page's when he said you could not find a selfish man in Europe. The reasoning of the people when they stop to think is that now while hundreds of thousands are laying down their lives, and millions are stretched on beds of pain, they feel uncomfortable unless they are doing something to bring relief.

Another favoring consideration is that this war has revealed the necessity of the world-wide missionary and student movements. Happily this war will differ from all which have preceded it in this respect, that it will not be followed by forty years of revenge, like the Franco-Prussian War. What I mean to say is this, that we have got stones securely placed on each side of the struggle so that the moment the

war is over, the international Christian structure will arch over and these people will go forward in Christ's name. We have learned some lessons. Nobody is more interested on this point than leaders I could call here by name, both in Britain and in Germany. I have read three letters this last week from those countries bearing on this very point.

Then another favoring consideration: This war is revealing our shortcomings, and that is always a good thing. This reflection is with me by day and by night—what might we not have done! What might not the people in this convention have done had we realized the rocks towards which the nations were drifting! What might not the missionary movement on both sides of the Atlantic have done in drawing down the strands of international friendship, in magnifying the good points of rival nations, in binding together the people in common enterprise. Some of you know that I have worked in some ways on that problem, but I feel heartily ashamed of myself, and I daily tell God that if He will spare my life until this struggle is over, I will try to be in earnest in drawing the nations together.

Then another favoring consideration: This war has revealed capacities for vicariousness—that is, latent capacities for suffering and sacrifice of which we little dreamed. Some of you know that I have advocated for years the watchword of the Student Volunteer Movement, "The evangelization of the world in this generation," by which I have meant, not the conversion of the world, because that will obviously take centuries, but by the evangelization of the world meaning what everybody in this house believes in, viz., giving everybody who is now living an adequate opportunity—notice my language—to know the living Christ. I was criticised for advocating that watchword on this ground, that I estimated it would take at least 20,000 of the strongest students of the United States, Canada, Great Britain, Germany and other continental countries, a period of thirty years, and the college professors and some others said that it would be too great a strain on the home base to send out 20,000 additional missionaries from the colleges, under our regular boards, in a period of thirty years, from all Protestant Christendom. I will never put up with such claims as that, I will never let off the colleges as easily in the future. When I come back to Canada, as I did two weeks ago, and there find in the University of Toronto, and Queen's University, and McGill University, with 1,500 to 3,000 students in each, that over one-half the students had volunteered and the rest were thinking of doing so; and

in England fifty-six per cent. of the students had volunteered, and sixty-six per cent. of the members of the college Y. M. C. A.'s, and ninety per cent. of the officers of the Y. M. C. A.; and when I received a letter a week ago in New York from Hungary—just think of this—saying that all the students in the six Protestant Calvinist Theological Seminaries—it is the head center of Calvinism, I sometimes think when I am in Hungary—that all of these students have volunteered either as chaplains or as soldiers, doing more than even the Roman Catholics in that Roman Catholic dual monarchy. And when a friend sent me a book from Germany that had been prepared from composite addresses of leading professors and ministers, and the man who sent the book stated, "We have sent this book to 45,000 German students in the trenches." Then in Paris, where I usually found 18,000 students in the Latin Quarter, and couldn't get but 74 to volunteer for mission work, and when I found that thousands had volunteered in this war, then I say, "I will never make such small demands upon the students."

A gentleman said to me in London, "Since August first, more than half the number of students have volunteered for foreign mission work than in any corresponding period before." And I here and now call upon Christian students in this Convention, who are not already volunteers for foreign missionary work, to face up to this world-wide opportunity, and may something of the spirit of devotion which is leading these men to go on to the service of their nation, lead us in the colleges here to go in the spirit of Christ the King. It is the time of times. May God's voice be heard by some of the best students in this Convention!

Another favoring consideration. The work needs and ought to have more money. Have you ever reflected that most of the great missionary societies of Europe began in war times, the Church missionary societies, too, in the world, with an income of over \$2,000,000.00 a year, the Wesleyan, the Baptist, the London, the British and Foreign Bible Society, the progenitors of the two Scottish Societies, the Religious Tract Society, every one of them began in the Napoleonic Wars. And your own society has a deeply moving history that you never knew. After the Indian Mutiny, the greatest advance that missions had known up to that time took place in that dark hour. There are capacities for sacrifice hidden away in these lives of ours here to-night that would startle us were we to release them. I hear you have a debt on your missionary society. I could hardly believe it; but

I believe one thing—this convention means you will not have this debt many weeks. The men should rise up en masse, there are men and women in this convention who could set in motion plans that will wipe out—yes, that will prevent any further deficit, and that will make possible expansion. Why must we expand? At a time like this, Europe can not expand. America must not be found wanting.

I must not forget to mention this favorable consideration: That this war is “trying the faith” of the Christians of Europe, and I hope this will become increasingly true of us, “as though by fire.” The two books that I have read most diligently since August first are the First and Second Epistles of St. Peter, that tell of the benefits of suffering. Now, I have seen it in Europe illustrated in the purifying of the faith of Christians. The dross is being burned out, and what is left is gold and precious stones; and the fire is not only purifying faith—it is simplifying faith. The Christians over there do not believe so many things as they did a few months ago, but the things they do believe, they do believe; and they are the things that hold people in the crisis, when they come to face machine guns and live day and night under incessant shell fire; and when it comes to saying good-bye forever to those that are dearest to us and have the long wait at home, people cast around to see what there is in their creed that holds, and they find it, and it has been deeply moving to me to find that faith has centered on a person. Oh, yes; when it comes to going down into those dark trenches, they don’t want to be alone. Faith takes on the form of linking to a personality, even our Lord Jesus Christ. When I was in Montreal a few days ago, a good friend of mine had received a letter from one of the men in the trenches. A British soldier had been wounded by the shell fire, and the Red Cross couldn’t get into the trenches, and so he lay there for four days and nights, and this friend said that one cold night they managed in their pain to get close together that they might keep each other warm. They had one little piece of candle, which they lighted that they might look at one torn up sheet they had, and they sang hymns together, and he said, “We kept quite well together until we came to ‘Lead, Kindly Light,’ and when we came to the words, ‘The night is dark and I am far from home,’ we couldn’t finish it.” Then he went on to speak of what a comfort it was to have Christ in the trenches. We want to have our faith tested and become a reality. I have sometimes wished a wave of reality might sweep over the faith of Christians assembled in a convention



like this. If so, we would assume that Christ meant what He said and we would rise up in a convention like this and would do the deeds that would fill this world with the Christ knowledge.

Then another favorable consideration: This war is deepening acquaintance with God. Never have I found people studying the Bible the way they are this year doing. Never have I found people praying as they are praying this year. Never have I found people studying Providence as this year. What infinite gain that they have God, that their eyes are in the right direction, looking to the Source, to the hills whence alone cometh our help. We need to discover this God ourselves, and then there will be no doubt about what grows out of a convention like this.

Another favorable thing I want to remind you of is the unparalleled opportunity for evangelization. That is true, even over there among those soldiers. Have you read what the Y. M. C. A. is doing among the million, now nearly two millions, of British soldiers? It is beyond all praise. In the history of the British Isles, never have strong men had Christ so preached to them as He is being preached in those seven hundred camps right now. Theological seminaries are sending their students and professors into these camps, giving ten days of time, and then going back to the seminaries. It doesn't trouble them to mix Calvinism and Arminianism. And there is the opportunity for evangelization not only in the camps but in the trenches. In Germany, I was told by a friend, "We spend every waking hour writing letters to the men in the trenches." "What do you tell them?" I asked. "We urge them to be true to Christ, and we search our Bibles with sole reference to feeding their spiritual lives, and we urge each German student who is a Christian in the trenches or back in the reserves, to gather around him other German soldiers and have Bible readings and hymns and prayer." I told that in England to the students at Oxford. I had a letter from Victor Murray, the Secretary of the Christian Association at Oxford, saying, "I am writing letters of my own at the rate of seven or eight a day to the Oxford men" (the graduates of Oxford are officers) "telling them to be true to Christ." And in France the men had gone, and we had to fall back on the French women students, and now every two weeks those French women students prepare a mimeographed letter (they send me a copy) and send it to every French student in the trenches whose address they can get. There is a great work of preaching Christ that reminds one of that great book of Dr.



J. William Jones, "Christ in the Confederate Camp, or Religion in the Confederate Army." Christ is being preached under the most awful circumstances, not only in the trenches, but in the hospitals. The other day when I was in one of the great hospitals, a Jewish surgeon did what I don't believe I could stand again. I said, "Explain to me the workings of these modern instruments of destruction," and he took me through that hospital, explaining the work of shrapnel and other shell fire, and concussion, and other things until I was completely exhausted. When we were in the middle of a ward of 250 beds, he said to me, "Will you not preach to these men?" I said, "I am not a preacher, simply a layman." He replied, "That doesn't matter; they sleep only at night, and they have seventeen or eighteen hours a day on their hands." I couldn't resist it. I spoke of Christ in the midst of suffering, and every eye that could see (some couldn't see, from their wounds) was riveted on me. My friends, I saw there in epitome in that one ward the thousands of wards of sufferers to-night in Europe. I saw it? I see it. At times it wakes me in the night, and you don't wonder I am trying to get hundreds of people in those countries and some from our own to go there and sit by those beds as I have done, to write letters for men who can't use their hands or eyes, to read for those that can't read, because some can't use their eyes, or otherwise to give reading matter to those that can, to be intermediaries between them and the outside world, to preach Christ to them. Over three millions—that is more than we have ever had lined up against each other in any previous war—there they are on their beds of pain, or in prison. Had you heard that there are over 1,700,000 military prisoners? That is about as many as we have had against each other in any previous war. Once when out in Germany not long since, in visiting the British prisoners near Berlin, it was one beautiful Sunday morning, the German Colonel in charge was a Christian; he said, "I would like to have you preach to these men." I told him what I had told that Jewish surgeon, that I was not a minister—I knew the Germans laid great stress on that. He said, "That doesn't matter." They gave out the word, and managed to get all they could stand in one tent—they didn't have seats, and by that plan they got 1,500 in. They came right up to my face. How they listened as I held up Christ! We didn't have a hymn-book, but every man there, even the Roman Catholics as well as the Protestants, knew every verse of these two hymns, "O God, our help in ages past, our hope in years to come,"

and "Jesus, Lover of My Soul." I don't think I have ever been so thrilled by song as I was in that hour! As I came out I found the German Colonel, who knew English, was deeply moved. He said, "I want you to come every Sunday." I told him I would gladly do it, but I had to go home, but I would try to send them someone. I remembered and sent a good friend of mine, formerly a Mobile man, across the ocean to work among the British prisoners in Germany, and I am now trying to get Americans who can speak German to work among the German prisoners, and Germans who speak French among the German prisoners in France. I have not yet seen my way through to the Russian problem. But that was not what I had in mind when I said, "an opportunity for evangelization." I had in mind not only the 20,000,000 in the armies, but I had in mind the hundreds of millions in Asia and Africa and the Pacific Islands and Latin America—yes, and in our own nation. Believe me—and I ought to know from my repeated journeys over the world—there is a certain advantage, as you know, in going over the world again and again at sufficiently long intervals; it enables you to get a line, as it were, not only on the world situation, but on tendencies, and enables you to make contrasts; you will not misunderstand me when I say that; it leads me to add this word—if I know what is going on in the world, there never has been a moment like this for pressing the claims of the living Christ. This very tragedy in Europe has led the world to think, and by a process of exclusion—observe my language—by a process of exclusion, it has riveted attention where we want to see it riveted; that is where all the other foundations are heaving and everything else is slipping, the world is now ready to think about One who is the same yesterday, to-day, and forever. There has never been a time like it. How wise this convention will be therefore if it becomes uncomfortable and refuses to adjourn without taking measures not simply to hold our own, but for putting our Churches on the war footing and pressing our advantages to the ends of the earth.

If I might mention another favoring consideration, because I am not a pessimist, as you have discovered, it is that we now have an unparalleled opportunity for reconstruction. And what is foreign missions? I don't like the word, but we have to keep on using it. The idea of Jesus Christ's using the phrase "foreign missions"! But we don't misunderstand each other—let us keep on using it because it will take too much time to get another phrase that will mean some other things

than this. What does foreign missions mean? In a sense it means the reconstruction of the world by the living Christ. In previous conventions, and you have had some wonderful ones, but none that have cheered me more than this—in previous conventions you have faced a plastic Far East. I remind you to-night that you face not only a plastic Far East but a much more plastic Africa as a result of what is now happening in Turkey; and a much more plastic Near East, even including Russia. And I remind you of what I had never expected to remind any convention, and that is that Europe itself is in the melting pot. The world over, old things are passing away; all things *may* become new, but we will not drift into new things. It will not be a work of magic. I spent an evening with President Wilson not long ago at the White House, and he asked me my principal impression. I said, "If you will let me put it in a Scripture phrase, my principal impression received in Europe is this, 'As your faith is, so be it unto you.'" By "you" I meant America. As our faith is, so will it be unto us. My friends, there is nothing we can not do now and after this war if we have got the requisite faith. Why so? Because the nations now at war will come out of this struggle, even if it ends within two months, exhausted, depleted financially, economically, physically, one must add, and I am sorry to believe in far too many areas exhausted will they be in faith and hope and courage. Then if American Christians, with unspent energies, under the touch of the martial cry, will rise in their strength and travel His path, what may we not do?

And my last word is this: That while whole nations to-night are stretched upon a Calvary Cross, how incongruous it would be for any of us who have crowded into this hall to-night—*any one*—to go out to live a selfish life! Let us rather to-night place ourselves and all we possess or may ever possess at His disposal, henceforth to do His will and not our own—cost what it may!

## WORLD ISSUES THAT CONFRONT US.

BY J. CAMPBELL WHITE,

*Secretary Laymen's Missionary Movement, New York City.*

It would be very inappropriate, coming as I do, representing the Inter-Denominational Laymen's Movement, not to have as my first word one of most hearty congratulations on this twin convention. It is the first time the Laymen's Movement has had twins, and the twins are, when you put them together, the biggest thing that the Laymen's Movement has ever had. You are certainly to be congratulated on these wonderful conventions at Charlotte and Dallas. I have for some years thought of this Southern Presbyterian Laymen's Movement as perhaps the most effective denominational Laymen's Movement anywhere in the world. I think these conventions demonstrate that beyond all question; and I can not but believe that they ought to be but the beginning of great new steps forward in the life of you men who are present, and in the life of the Church that we represent; and, further, I think that you ought to be a power in all the communities from which you come. Mr. Cory has been telling you about the missions in the Orient. It is applicable at home—we have got to go forward over here. I beg of you to realize that the time has now come when you do not need to confine your influence to your own Church or your own congregation, but that your own community stands ready to respond to your leadership; and whenever you go into the home of laymen, you may bring a message to all the Churches; and your conduct may be a model for all other individuals to follow and imitate.

Mr. Innes has been discussing an interesting topic: "How much would you be worth, if you lost all your money?" I think that is a good question to meditate and pray over for awhile—how much would you be worth if you lost all your money? How much are you worth to the world apart from any financial power that you carry? Christ was worth His value to the world without any money. He did not depend on money; He did not depend on legacies; He did not depend on any of these things we are inclined to think so important—He just depended on God himself—and what He was worth was without

having any money at all. How much would we be worth, if we lost all our money?

I read a very interesting thing about a manufacturer, up in a city in New Jersey, who was murdered by a thief who wanted to get his money. The reporter who wrote it up made quite an interesting story of it, but closed his account in these very unusual words: He said that, "fortunately for the deceased, he had deposited all his money the day before, *so that he lost practically nothing except his life.*"

It occurred to me when I read that story, that there are a great many people in the Churches who are playing marbles, flying kites and nursing dolls all through their life, and "losing nothing, practically, except their life." God is tremendously interested in the big world-issues that confront us. Indeed, it is to those issues that He is directing His attention and His energy.

This topic was chosen for me. I am glad to have topics chosen for me—they set me to thinking on different lines—and when this topic was assigned to me, I sat down to jot down on a piece of paper this question: What are the great world issues? I wanted to get this in my mind. These are the ones I wrote down. I don't know whether they would be the first ones you would write down or not. I think it would be a good idea for you to write down those you think are the great world-issues.

First—World-Intelligence. That is a pretty big issue.

Second—World-Health. That is a pretty big one.

Third—World-morality or world-virtue.

Fourth—World-liberty.

Fifth—World-peace.

Sixth—World-brotherhood.

Seventh—World-religion.

Now, that is what I got when I tried to write down seven of the world-issues—the chief ones. I don't see how you can disassociate missions from these. You certainly can not disassociate world-intelligence. You realize that the world's educational problem to-day is that more than one-half of the inhabitants, the population, of the globe are illiterate—absolutely ignorant. Don't overweigh the intellectual capacity that we have in this most highly favored nation on earth—don't think that the Hindu, the Chinese and the Japanese are not capable of all the intellectual development that we have here. I visited about one hundred and fifty colleges before I went to India.



President Elliot, of Harvard University, told me that among their three thousand students they had thirty-three Chinese; that among that number of three thousand students, there were not thirty-three the equal of these thirty-three Chinese students who are studying there now. That was pretty hard on the American, but it illustrates, intellectually, the fact that the rest of the world is equal to this half of the world, if they had an equal opportunity—perhaps, if they did not have quite an equal opportunity. What does that mean? It means that if the other half of the world had been utilized and set to work, it might have contributed as much to mankind as this. It is a tremendous problem. The world's intelligence is one of the world-issues. Do you know that the missionary has given to the world the greatest literature in any time, by translating the Bible in our language? Do you know that everywhere the missionary goes an intellectual awakening begins at once? Not only in a missionary school, but the governments of these countries are stimulated to go into plans of education; and the missionaries have, in a number of cases, practically planned the whole educational system of the entire nation to be taken up by the governments of these various countries. In China and other places, they want to be able to read, so that they can have the Bible in their language and read it. I don't know whether they have discovered in these other lands whether or not they would have been capable of reading unless the missionary had gone there. In a good many places, it was considered not worth while to teach a girl how to read, so that the female education in the whole world was due to the encouragement and broadening influence and object lesson of the missionary.

A word about the issue of world-health. Do you recognize that more than half the world to-night is beyond a doctor or a hospital? This is a literal fact. There are a good many capable doctors in the far East, but it still remains true that more than one-half of the people in the world to-night are beyond the reach of a doctor or a hospital; and if they were allowed to go along without being interfered with, they wouldn't be so bad off, because the people in our own country are beginning to learn that it is best to let nature alone. The quack doctor in most of these cases does not let nature alone. They try to do something to relieve pain, and in many cases do things wrong. I can't take much time to illustrate this to-night. It was not long ago that a boy was brought into a hospital in the far East. He had been running, and sprained his knee, and it began swelling. A quack doctor came in

and said that they must let the evil spirit out. He said that he must be wrapped up in a sack, saturated with kerosene oil, and set fire to it. Fortunately, they got the boy to the missionary hospital in time to save his life. Under ordinary circumstances, that life must have been sacrificed to superstition. In the heart of Korea, most of the inhabitants' bodies are scarred. I haven't seen many people in Korea who haven't been marked. The idea is to let the evil spirit out—to run a needle in the pain, in a joint, abdomen—no matter where it is—just to let the evil spirit out. I met an old Chinaman who had been converted. I asked him if he had any scars. He exposed to me his chest and back, and I don't believe there was a half inch of his body that hadn't been scarred—either by thrusting in knives or by hot charcoals. He made a very suggestive remark, and he made it with a smile. He said that the devil was very hard with him, before he found Christ.

I lived for ten years in British India. I rode a bicycle. I went one hundred miles on a bicycle one day. It was a very hot climate; I got thirsty. Every missionary knows better than to drink water in a village—he might as well see an undertaker. The best way is to drink the milk of a cocoanut, or to carry water with you. The British government has been in India for many years, and hasn't succeeded in getting an adequate water supply yet. How is water supplied? An open pond in a village. Into that pond, in the summer time, all the cows and buffaloes will go, and get as far under the water as they can, to get cool. And the people come down and take a bath. And you will see little girls coming down with jugs, and pushing back the green scum, one-half an inch thick, where the cows haven't washed it away, and take it back for drinking purposes. So jammed full of cholera germs is this water, that if a servant would steal a glass of milk out of a missionary's supply, and fill it up with water, the probabilities are that you will bury the whole missionary family the next day. This has been done in a number of cases. One-half of the world is without any science of taking care of their bodies; they know nothing about medicine at all. So this, surely, is a world issue.

World-morality is a great issue. You wouldn't have to travel very far in the far East to discover that they need new standards of morality. If you will go down into the Bazaar and try to buy three yards of muslin, they will ask you three prices. They will keep on haggling about a half-hour, and then you will buy it for about twice as much as it is worth.

If you go up and down any of the streets in India, you will find an iron safe—not with keys, but with a great series of padlocks. You ask what this means. They tell you that every padlock represents a partner, and the partners are probably brothers or near relatives, in every case. Every man must be there with his own key to take off his own padlock, to see that the rest do not take away the valuables. That is the kind of people that you find. I think it is impossible to lift any nation very much above the moral level of the god they worship. I don't think it is possible for the Indians to get as low as some of their gods, but they have made very good efforts in that direction. You can't produce a good character apart from the basis of religion, and apart from God's help.

The great trouble in China to-day is the absence of trustworthy leaders. Why, they could demonstrate anything, if they had men of character—that is recognized clear up to the top of the government. The business of the official of China, hitherto, has been the question of graft—how much he could make out of it. And there is no hope for their nation, unless they can develop character. Japan has begun to understand that—she has widened her education and religion. And the reason is, she has discovered that education alone does not produce the results that are absolutely essential to-day. They must have religion, too, which will enable the nation to grow and be strong. These known religious countries are coming to discoveries—they are beginning to discover that they must have a new brand or type of morality, and they are beginning to look to Christianity as the most likely source from which they can get that; and you know that is the only source. There is no power in any of these religions to enable the people to live up even to the low moral standards that are in their religious books.

And, now, the fourth world-issue, that of world-liberty. Do we realize that it was religious liberty that brought us political liberty and equality; that it was for religious liberty, primarily, that our forefathers came out here and wrote out the political era that the world has had? Do you realize that the missionary to China from America, who translated the books on international law into Chinese, has to-day given the ruler of China a basis from which she can see how other nations have been treating them? Do you know that some of the other nations were angry with America, that she thus gave China an opportunity to see how she was being treated by the outside nations, a

standard which was imposed by other Christian nations? Do you know that George Washington is almost worshipped by China; by a great many people, he is worshipped. They know about him, from one end of China to another. This is one reason why American missionaries have such tremendous influence. It is because they find in the representatives of this country that which inspires confidence and trust, for we have a democratic form of government that they are hoping to see one day completed or produced in their own life.

Mr. Taft made a very striking statement, some time ago, when he said that the spread of Christianity in the world is the only hope for the spread of intelligent self-government. That is a tremendous statement to be made by one of the great statesmen of the world.

We now take up the issue of world-peace. Let us look at this for a moment as one of the great world-issues. I believe that all that arbitration can do, ought to be done, but I believe that you and I had just as well come to our Bibles for the final statements as to peace.

Isaiah 2:2: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it.

3. "And many people shall go and say, come ye, and let us go up to the mountains of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

4. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

I am glad to hear of some men going about the country talking about peace, and various practical methods we can use to get peace, but I believe that absolutely the quickest and surest way to world-peace is the pathway laid down long ago by God, when He tells us that the law of God must be written in the hearts of men all over the world. That is our task; that is the message.

The fact is that if the missionary Churches, if the Churches had been sufficiently missionary, over in the nations that are now at war, the probabilities are that the war would have been averted. If there had been a great religious atmosphere, a different atmosphere in Ger-



many, during the last fifty years, it would have made the military spirit of Germany an impossibility. There is a great nation, with fifty million—fifty million souls—only giving five million dollars a year. I don't mean to lay the blame upon any particular nation—they all have committed sins. I don't believe that we can do anything that will safeguard our country more than to promote the missionary spirit. President Wilson said that the business of the nation is the service of mankind. There you have the missionary spirit stated in a striking phrase by the government. If all nations would regard that as their business, why, war would be an impossibility. And they will regard that as their business when the Christian spirit has taken possession of them.

Only a word about world-brotherhood. How is the problem going to be solved between labor and capital; between nations and races? How are we to have a spirit of brotherhood wealth, so that we will give everybody, of the nations of all the world, an opportunity for highest development in a brotherly way? Only the spirit of God can make that possible.

World-religion is the chief issue, before God and thinking men in all the world to-day. There is only one religion that stands the test. All other religions in the world have condemned themselves by their moral failure. The survival not only of the fittest, but the survival of the only fit religion, the survival of Christianity. For the last two thousand years, it has been found absolutely adequate to meet the needs of anybody and everybody, in any and every land. We believe that everyone who will put his trust in the Lord will be able to lift himself from the lowest pit; and the fact is, it is not only a need, but is a world-issue from the standpoint of Christ. He indicated it when He said that the gospel of the kingdom shall be preached throughout all the world, for a testimony unto all the nations. The one and divine advent upon which all the universe is waiting to-day, to which all history is unfolding, is that great day when Jesus Christ shall come to His own in the life of the world, by the co-operation of His disciples.

No man ever discovers himself until he identifies himself with the universal issues. No man ever becomes great until he identifies himself with some great cause. There is here opportunity for every man—the only opportunity for every man of us—to come into a consciousness of his potentiality by aligning himself with God, by spreading throughout the world to-day in planting the eternal kingdom of God in every land. Everything else is small, secondary and subordinate; and most other



things are trifling in comparison with that central issue to which Almighty God is giving His attention, day by day and year after year. And now, at the climax of the world history, He gives you and me a chance to associate ourselves with Him in the last great crusade for the planting of the name of Jesus Christ in every community on the face of the earth; in giving every man, woman and child all the privileges and advantages that have come to us in this highly favored part of the world. And God forbid that we should be like the man in New Jersey, who, the day before he was murdered, "deposited all his money at the bank, and lost practically nothing but his life."

## THE NEW TIMES AND THE NEW MAN.

BY WM. T. ELLIS, LL.D.,

*Editor Afield of "The Continent," Swarthmore, Pa.*

As I rode up in the elevator in my hotel late last night, the elevator boy said, "There certainly is a crowd of people here, and everyone's as nice and clever as they can be, and they sure do know how to treat a body." Well, I had been groping around for words in which to say the same thing. I confess to you that there is no company of men that it is ever my pleasure to address that I greet with such pleasure and such a sense of responsiveness as these Southern Presbyterian Laymen's Conventions.

As I look into your sturdy American faces and your unflinching eyes, I wish for some word that is not mine, that like Peter the Hermit of old, I might call these crusaders forth to a high and holy enterprise, for here the resolute American manhood fronts the world and the world's call and the world's task. For three of the four conventions I have been permitted to meet with you, the refrain that was sounded has been that there was something portentous, impending, we were fronting a great crisis, the high hour of humanity was about to strike; but now, but *now* that note is not sounded any more, for the hour has struck! We have met in the supreme time of human history. All our appeals to you to realize the greatness of the opportunity, our efforts to make you visualize the movings of God among men, the stately stepping of the Son of Man upon this, His kingdom, are no longer needed, because now so that the most unthinking can understand, God has brought the whole earth into travail for the birth of a new time and a new manhood.

And now to-night as we are gathered in this parliament of Christian citizenship, would that it might be, as we have met here, that old Mecklenburg might write a new Declaration of Independence for the whole human race!

Within the memory of everyone hearing me to-night, times have fundamentally changed—changed in statecraft, changed in commerce, changed in world contact, changed in the economical order. Life is

being rehabilitated and we are called now to face the future. I am glad that I am talking to a forward-looking company of men and women to-night, whose faces are toward God's better days which lie just ahead. I have been in some companies that made me think of the words of an old negro mammy who, as she went down the street, was asked, "Where are you going, mammy?" and she answered, "Oh, I'se done been where I'se gwine."

In this future, men, to-night I want to set up before you if I may, five standards of the new times, five characterizations of the new era that have come to pass within the past twelve months.

First of all is the great truth of the world's unity. Oh, how many speeches I have heard from your platform of the Laymen, and how many I have made, exhorting you to realize that we were living in a world neighborhood, that we were members one of another, that God had called the world into one great unity of fellowship—but all those speeches are in the scrap basket now. They will never be needed again, because almost overnight the Lord God of Hosts has seized humanity and shaken it into a consciousness of its essential, inextricable unity. We know the stupendousness of it, we know that now we are citizens of the world and members one of another. The echoes of the pistol shot fired by that mad Bosnian youth at Sarajevo, the shot that was heard not only around the world but that set the world on fire, had scarcely ceased from our ears before we began to hear the tramp, tramp, tramp of armed men across Canada and Australia and Japan and Siberia and the islands of the sea and all parts of Europe. We were made to realize that this war is a world war, that all nations are affected by this war in Europe. It was like a blood clot in the arterial system of civilization. It closed the stock exchanges of civilization, it depressed the price of cotton, it moved ships from the seas, there was no business anywhere weeks after that was not touched by this war. It brought home dramatically to every one of us, by this incomprehensible token, the oneness of our relationship. One of the first acts of the war was reported from Wai Hei Wai in China. What seems thus far to have been the most portentous battle fought was waged at Tsingtau between Germany and Japan in China. The whole globe has been girdled with the sounds and the signs of strife. From far Thibet there came a regiment of soldiers to the fair fields of France, there to meet a regiment from the far Fiji Islands. All continents for the first time were engaged in one war, for if we count the naval

engagements north of South America, then all six continents were participating in this war.

Not only that, but all the races of mankind are in the armies and in the trenches in France under one flag. The white races of Europe, the brown races from India and the islands of the Pacific, and the black men from North Africa and equatorial Africa, all grouped in one fellowship.

Not only that, but all religions, all the major religions, are in those same trenches to-night—Protestant Christians, Roman Catholics, Greek Catholics, Mohammedans, Jews, Shintoists, Hindus, Confucianists, Buddhists—all for the first time under one banner fighting together in an entirely new alignment of life. The old insularity, the old separations, have been banished, the old provincialisms have been disintegrated by this war, and never again—never again—will the world be able to do business without taking into their thought the remotest parts of the earth. God has taught us in this war that we will, for good or for evil, for peace or for war, be bound up in one bundle of life. I could talk about this—you can't imagine how I am tempted to tarry on that phase of it—I could talk to-night of the Holy War. If there was anything that was solid and unified according to our old missionary speeches, it was Islam. The nations of Europe have been in terror ever since Charles Martel drove them back in the battle of Tours, and when centuries later the hordes were driven back from the wall of . . . . . they have feared a Holy War, an irruption of the Moslems from all lands. The "Sick Man of Europe" has been kept alive by the craven fear of the rest of Europe, by the proclamation of a Jihad. While you listened, a Jihad was pronounced in full and formal fashion from the mosques of Mecca and Damascus and Constantinople and Medina, and elsewhere. What happened? Nothing—nothing happened. In the language of Billy Sunday, the Holy War has been made a holy show. The green flag of Ireland has more potency to-day than the green flag of Islam. The Moslems are praying every week for the success of the British arms, and there are more Moslems under King George than under the Sultan of Turkey. Those old divisions of society have been broken down, racial, territorial, and religious. They are gone, and we are in the unity of a common humanity. But more yet.

The arrogant materialism of the twentieth century has been repudiated by this war. We have seen the overthrow of the dominant con-

ceptions of life. During the twentieth century scientists arrogantly held to drowning religious criticism in favor of science. The philosophy of the twentieth century was the philosophy of success and efficiency. The most potent of all the philosophers was Nietzsche, with his gospel of the Superman, of the hardness of *get there* over the necks of others, over the necks of weaker people if need be, but *get there*. The only man who was to be considered was the man who could arrive, no matter what tale of blood and despair he left behind him. But now we have seen within twelve months the most perfect systems of scientific and material philosophy the world has ever seen, collapse before our eyes. They have fallen to the dust. The old philosophy of pride has collapsed, and from beneath the roar of the battle as a sweet undertone we can hear the voice of humanity speak again the old simplicities of the Christian faith. I have a friend who has just come from Berlin, whose brother has long been a professor in the university there, although a British subject. He refused to take the oath of allegiance, and so is in a concentration camp. We learn so much because of the war that we would never have known otherwise. I have since learned that this man's domestic life was not happy, because the man had been entranced by this false fire of Nietzscheism. He discarded his old religion, and Nietzscheism, you know, isn't enjoyed by the families of those who hold this philosophy. He went into the camp a prisoner. In his youth he had studied for holy orders, and now that man is preaching the gospel of Jesus Christ to the prisoners in that concentration camp outside of Berlin, and his wife says that it is worth all that it has cost, because her husband has found his faith again. We see now emerging the old ideas of the Christian faith, the dominant teaching that is ruling the world to-day is that which we heard at the knees of our mothers. In the realm of philosophy we have witnessed a complete transformation that makes for the triumph of the gospel of Jesus Christ.

And then I ought to say, too, that not only have we had a new world unity, not only have we repudiated the old materialism of the times, but we have achieved a vast emancipation. The statistician of the New York Life Insurance Company has estimated, in terms of dollars and years of human life, that because this war has constrained Russia to banish alcohol, Russia will make up within ten years all that the war can possibly cost her. The world has been given an illustration of a whole nation delivered from the thralldom of strong drink. We



have seen in these new times not only the miracle in Russia, but we have seen France turning from her deadly absinthe and her deadlier irreligion to the faith of her fathers. We have seen the end of many, many old things at this time. There has gone the class hatred of the British. The British are learning in the common crucible of a suffering and common humanity. They are learning the unity I have mentioned of men. We are learning, too, that among the things from which we have been emancipated by this war is that sinuous, deadly serpent of secret diplomacy, so large a factor in causing the war. The open, frank, sincere and democratic statecraft of America which seeks the honor and friendliness and welfare of the whole world, has become dominant in our time.

Not only that, but we have been emancipated, perhaps the greatest emancipation of all, from that which has borne down poor humanity, grinding the faces of the poor, retarding the progress of the gospel, and creating the very spirit of anti-Christ—because already war, militarism, has committed suicide. We see the end of the mighty armaments of those old days come to such a pass that no power could disarm them, no agreement could cause them to cast aside these new weapons of death that fly in the harbors here and the under-seas and all the earth over. It must needs be that the nations should disarm one another before ever they could be disarmed. And that, too, has come to pass within these few months. There will never again be the raging of this cruel, bloody, worthless, uncivilizing militarism. We have learned the lesson in blood. We are paying for the sins of the past, and “without the shedding of blood there is no remission of sin.”

Then a fourth thing that has come to pass—entirely new conceptions of life have emerged. Have you realized how fundamentally these new times have taken hold of men's thinking and revolutionized them? How men perforce are thinking of big things who thought only of little things? We have dared at this time to dream the dream, for illustration, of a world-wide medical survey and deliverance. Sober leaders of the medical profession are talking among themselves of the possibility of wiping out the world's preventable diseases. You who have not seen the sore eyes of Asia, you who have never looked upon the leper, you who do not know what bubonic plague means, you who have never seen the thousands of scarlet fever and smallpox victims in China—perhaps you do not understand what it means—sixty per cent. of the Chinese children die, are wiped out—to wipe out under the

reign of the new and benignant civilization the preventable diseases of the whole wide world; so that we are learning our lesson from the medical missionaries, as a new task for these new times that shall reach out to the remotest Bedouin in his tent, to the farthest mud hut of the Chinese peasant, to the naked savage in the dark green depths of Africa, and deliver them from the blight of unnecessary suffering. There, too, the world is thinking and following the lead of the missionaries.

We are coming, too, to realize in this day in a new sense—all our thoughtful men are talking about it—that we will never learn the lesson of the new times unless there be a great deliverance of mankind from the injustices that have caused the world to cry to high heaven for deliverance. All over the earth the cry goes up, "How long, O Lord, how long?" There has been focused newly in this time a public opinion which says that we shall have justice throughout the world, social justice for the poor and the oppressed, individual justice, justice for the little, lesser, weaker, backward nations, justice for Belgium, justice for Poland, justice for China, justice for Finland, justice for the Jews. All these things are coming to pass in this new day of which we are a part.

And then one thing more has come to pass in these new conceptions of life. We have seen that it must be—it can not be otherwise than that at last man shall have put away his armor, and shall meet in a council of world peace. It is coming—it is coming! If you don't hear above the guns of Europe the echo of the angels' song of Bethlehem, you are not listening with ears that have been touched by faith in the Old Book of promise. Peace—peace is coming, to go no more! The heart of the common man—the heart of the men and women who bear the burden of the war, has determined that peace shall come and that peace shall stay permanently. We have seen its ghost. There are those listening to me to-night who toss sleepless on their beds at night because of the spectre of war and what it is doing, and hear the cries of the widows who have not the poor consolation of burying their husbands, and hear most of all the wailing of little children. When I travel away from home for a few days, I get messages from my baby daughter, "Daddy, I want you to come home," so that I am thinking these days of the little children all over Europe who are crying, "Mother, why doesn't father come home?"—and he will never come. And then we are thinking not only of those millions of children, but

of the greater millions of children who will never be born because their fathers are cold in the trenches of the world's battlefields. We are thinking of those women who will never be wives because their possible husbands have been sacrificed on the altar of the war. We are thinking of the houses that will never be built because the architects who would plan them and the men who would build them and the men who should occupy them lie dead. We are thinking of the machinery of civilization standing idle because the men who should run the machines are victims of the war. We are thinking of the inventions that will go unvented, the plans of statesmanship and altruism, the pictures that will be unpainted, the statues that will be unsculptured, the poems that will be unwritten, the songs that will be unsung, because the bullets of war know no difference between the brain of the clodhopper and the brain of genius. Forever beyond all calculation is the price we are paying for war, and we will not pay it longer. We look across to what peace is going to do. We see it coming before the end of this calendar year, unless, please God, we will not have made way for the lifting of the blight from the oppressed Christian and the Jew of the land that we call Holy. The truth is that in a democracy which is also a theocracy you can't have one without the other. You will have a chance to restore again a nation with Mount Zion as its capital. The Arab, after millenniums of lawlessness, will be brought under the sway of civilization. The great desert wastes of Mesopotamia, over which I have traveled by day and night, will blossom as they did when Herodotus said he might not tell the story of their beauty and fertility, with vegetables and cotton and grain, in a prosperous and peaceful civilization. China, freed from the grip of hereditary powers, will have an opportunity to achieve her destiny in the family of nations. The prospect of the peace that opens up in these new times is staggering, bewildering, enrapturing, and as sure as God is God and the Spirit of God is moving upon the earth to-day, it is coming to pass—it is coming to pass.

And then one more thing I want to say to you about these times of ours in which we live. Democracy is entering into its world-wide inheritance. The average man is taller to-day than he ever was before. The spectacle of kings and kaisers and emperors and czars and presidents all making frantic and fervent appeals at the beginning of the war to justify themselves in the eyes of you and of me, the common man, was a sight to make thoughtful the most thoughtless person. In

practically all institutions to-day, men stand before the judgment bar of King Demos. The common man, the common people, the plain folks, are coming to a new place of power in the world to-day, because—because we understand that only the people can bring to pass the reign of the people, only the people can bring to pass a spiritual religion which dwells within the hearts of the people. It is impossible that the world conquest about which we talk shall come to pass except it bring in its train, as it always has brought as it progressed, the emancipation of the people.

What is the meaning of this convention? Why is it that this convention, this voluntary gathering—no man is sent no man comes by legislation, every man a free-will representative—why is it that this convention has more power than any ecclesiastical organization in the Southern Presbyterian Church or any other body in the South? Why? Because to-day the springs of power reside in the minds and the hearts of the average thinking, devoted man. We are witnessing a new emergence of the mass of men who as a mass are united in the pursuit of certain great ideals such as I have tried to outline. This is democracy's day, around the whole wide world. And it has been made so by the failure of the old autocracy. Into the melting pot of this our time soon will be thrown many a crown and many a monarchial system, and the people under God shall struggle toward God in self-government.

These are the five marks of our time that seem to me to outstand:

First of all, the demonstration of world unity; then the repudiation of the arrogant materialism; emancipation in vast human lines; a new conception of life is emerging; and democracy entering into its world inheritance.

And now the new times must have a new man. What shall we say about the man for the times? I know of nothing more tragic than for a great hour to strike and no great soul to answer. I suppose there is no more tragic spectacle among the ruins of the earth, and it has been my fortune to see most of the great ruins of the earth, than the remains of the sway and the power of the old Crusaders. They call to every man who knows what they stand for, they spell tragedy and failure. If the Crusaders had been true, if the Crusaders had been big, if the Crusaders had been unselfish and men of great vision, the history of the world would have been different. There would not have been running over the land where they once ruled rivers of Christian



blood as the centuries have since shown. They missed their opportunity, because God called and they didn't answer, again and again, and I have only one fear about these days, these days that have opened wide all doors, that have made all heaven seem to ring with the summons, and that is, we shall be so busy money-grubbing and playing and sleeping that we shall not be aware of the hour of His visitation and of our opportunity. I tremble for those who do not know that—

“We are living, we are dwelling,  
In a grand and awful time,  
In an age on ages telling,  
To be living is sublime.”

The whole situation created by these new times rests with the man. As McAndrews says, in Kipling's poem, “But, O Lord, what about the man?” After all the inventions of science, what about the man? Our story ends as the old fairy tales began, “Once upon a time there was a man,” and except we raise up from such gatherings as these men who are able to envisage their trust, men who dare to front the new conditions, men, too, who dare to lead in small spheres, then God shall have to try again—God will have to try again and make some better way, some superior way, to bring to pass His purpose.

I think there are four marks by which you can test the new man for the new times, marks as clear to you as to me. I am saying nothing new to-night. I am trying to gather up the things we are all thinking.

First of all, the new man for the new time must have horizon—a wider horizon. Let us confess in sackcloth and ashes that we have been guilty of microscopic pettiness and littleness. Let us own up before the whole world and confess that we have failed to rise to the greatness of our opportunity. We have been busy about the little things of life. We have not been willing to follow the Oriental Christ, the alien Christ, the Asiatic Christ, out into a great conception of the world's brotherhood. We have given way to sectionalism and sectarianism and provincialism and narrowness. We have refused to follow the leadings of the great events of this great time. Now, the question comes to this—it is most practical—there is nothing of oratory about it—are you willing, my man, my brother, are you willing to go home from this convention to count for more, for larger living, in the things of the nation, in the things of the world, in the things of your own



neighborhood? If any man goes back to his home from this great convention, narrow, selfish, prideful, complacent, then the convention and God alike have spoken to him in vain.

It is not only a wider life. The second great mark of the new man, I think, is that he is going to lift life up on a higher plane. We have got to do business in this new day for a larger country than has ever engrossed us before. Somebody has said that the difference between a statesman and a politician is that the statesman says "My country," and the politician says, "My district." We have politicians and to spare in both Church and State, but God send us more statesmen! I think a fair question to ask, and I can dismiss this subject with a question, which is this: Since the last Laymen's Convention where I was a delegate, what have I really done for the world—the big world? In what one of the multifarious ways has my life touched China or Turkey or Japan or Africa or South America? What have I meant to the whole world in its vast needs at the present hour? On the answer depends your own estimate of whether you are living on a higher plane and with a wider horizon.

And the third thing I want to say is that a wiser patriotism must emerge in these new times to mark the new man, and here I must say in a paragraph that which I have given whole evenings to discussing—how can I say it? It is the greatest single truth I know, that to-day a world problem focuses in America, to-day the character of America's life and service touches the utmost ends of the earth, to-day the most definite hopes of all mankind lie here in this Western world. How many times it has come to me. The testimony to that and the truth of it have been borne to me by Arab sheiks in the desert, by princes and potentates in far Japan, by viceroys and high authorities in China, by students and professors, by all sorts and conditions of men, in all sorts of places of the world's waysides and the world's capitals. They have said to me over and over again until the truth of it has obsessed me, that America—America—embodies all they desire and hope for. America's diplomacy, the splendid diplomacy of altruism and sincerity, has captured the world's heart and to-day stands victorious in the world's chancellories. America's good will to all the world has been made clear so that it is talked about in regions that you never hear of and that never see a newspaper. To America the heavy, hungry, homesick heart of humanity, turns with a longing beyond utterance. To America is the deepest dream of the over-burdened human heart. The

things that are as common as air to us are to them the things of a life beyond imagination. I have gone over the scenes of the world's dominions, and I come back to my own shores to bear testimony that there has never been an empire that wielded such dominion over the hearts of men as America exercises to-day. Is the man of to-day in his patriotism equal to that? Is the man of to-day equal to a patriotism that will embody the whole world, that will dare to go to all lengths that altruism and brotherliness will go, for nations as for individuals? What are you going to say now that the dark clouds are lowering above the Western scenes in new portentousness? Will we be true? Will we be timid? Will we be patient? Will we be virile? The testing hour—I might say more—I say perhaps too much when I say to you that the testing hour of America's world passion, world service, world diplomacy, is just now upon us, and it is going to take every bit of the resources of every Christian man to meet it. Be ready for a greater call than America has yet issued to her citizens. The new patriotism of America is the world's greatest and most definite hope at the present time.

And then one thing more. The man for the present time must be a man with a deeper religious experience and passion. This program which I have so hastily outlined to you is impossible—it is impossible to mere man—prudent, money-making, self-centered man. Are we to release the tides of power of the living God and make possible the man for this new time? The only way that I can see is the way of Christ and the way of the Cross.

I have had much in mind the past few weeks a picture that I bought the other day that you have all seen. It is called the "Man of Sorrows." It is a sixteenth century picture; the portrayal of Christ. It shows the "Man of Sorrows," with His crown of thorns and bleeding brow. His face is gray and wan with grief. From His closed eyelids there rain down His cheek tears of sorrow for the whole world. It does picture the sorrows of the Crucified, but by a curious optical illusion, or some trick of color, when you look at that picture steadily—steadily—steadily—suddenly like a flash the eyes open and the Christ looks at one with such melting compassion, such entreaty, such beseeching, such command.

In this hour which is so potent beyond our human capacity, we need, my friends, the clear vision of Christ for the whole world, the Christ whose mind alone can make effective the new order that we dimly

glimpse. Unless it be in Christ, the work will not be done at all. Our power as men in this world is in direct ratio to our power with Christ. Not by our might—I am so glad that we are at last coming to know that. In the early days, up and down the land, the laymen were going to do it. They had a watchword—thank God, we haven't it any more—"We can do it and we will." It was consummation of pretense and vainglory, and we heard speeches that we were disgusted with—how, when these business men in their omnipotence attacked the job, it would be done! Done? Oh, no! It is beyond the power of all the brains and all the money in America—beyond the millions of Mr. Carnegie and Mr. Rockefeller and all the rest of them, and they can't do this task. He can do it if we will, and He only.

I leave with you one story which gathers up all that I have said. Some of you perhaps have been to Budapest, now in the war area, and if so you remember that on the heights over the dirty Danube River, there stands a great bronze statue, one of the unforgettable statues of earth—and how few we do remember after seeing thousands of them. It is a bronze figure representing one of the soldier saints of the early history of Hungary, Bishop Gerard, an eleventh century Crusader knight. The picture shows the bishop in his monastic robes. The bishop is standing, his face is uplifted toward the city, and there is a glory as from the rising sun upon it. The wind seems to be blowing his hair back from his forehead. On his features is the rapt expression of the devotee. At his feet crouches a granite figure of a Hun, a savage, with his hair plaited down his back, over his skin garments, and there he is crouching in subjection and entreaty and in prayer, while the bishop holds aloft as the symbol of emancipation for saddened, needy humanity, as the symbol and summons for the delivery of his brethren, the cross—the cross—man's only hope! Unless the cross be upon our hearts in this new time, we shall not be equal to the new task.

## THE CONDITIONS FOR WORLD EVANGELIZATION.

BY DR. ROBT. E. SPEER,

*Secretary Board of Foreign Missions, Presbyterian Church, U. S. A.,  
New York.*

To the mind of faith the one essential condition for the world's evangelization is simply that there should be a world that ought to be evangelized. When Faith looks at Duty, it has only two things to say: "I can"—"I will." It remembers the words of our Lord Jesus Christ, "If you have faith as a grain of mustard seed, you can say unto this mountain, 'Be thou plucked up and moved into the sea,' and it shall be done; behold, nothing shall be impossible unto you."

But I understand that here in this gathering of men facing a great task, we desire to translate these principles out of the paradox into the common speech which we use, into our own daily life and our own personal affairs. We are confronted by great undertakings. We want to think of this missionary enterprise not in any theoretical way, not as something very lovely to dream of far off, not as something the responsibility for which rests on the shoulders of a few select men and women, but as a great responsibility which we must all bear and which can only be discharged when the entire Church faithfully examines its duty, measures its resources over against its task, and in the irresistible will of God bends itself to fulfill its mission.

When we ask ourselves regarding the evangelization of the world from this point of view, what are the essential conditions that are requisite, it seems to me that we must answer that so far as the external conditions are concerned, "There is only one, namely, that the world should be accessible to us." I know that we often hear other conditions spoken of, such as the wealth of the Church, as numbers adequate to the task, but, as it will appear, conditions like these are fully met, and conditions like these by Christian men are not to be taken into consideration. If we are bidden to go anywhere, the only condition necessary to our going there is that there should be no insuperable obstacle in the way. And if only the world is accessible to us, objectively, that is the only condition of its evangelization that

needs to be met. And for once, at least, in the history of the Christian Church, that condition is met. It may be argued, perhaps, that the evangelization of the world never has been possible to the Christian Church in any earlier year, but that now at last the whole world is wide ajar to us. I know that there are lands like Afghanistan where no missionary has yet been, and regarding which it is customary for the Christian Church to say that the doors are closed, but the doors are closed only because the thresholds of them have not been sufficiently baptized in blood. No doors ever have been closed to the Christian Church if the Christian Church was willing to seal the lintel of those doors adequately with their blood. And I suppose from that point of view it would not be just to say that the world was impossible of evangelization in any earlier day. When was the Christian Church ever hindered from evangelizing as much of the world as she was willing to evangelize? And who knows but that this Western world of ours might have been unsealed of God hundreds of years before if only the Christian Church had been willing earlier to enter in and possess.

I know also that this condition of accessibility must be construed in other than geographical terms. There are times when great areas of the world are physically open when the minds and hearts of the people of those areas are still sealed to us. Robert Morrison worked for seven years in Canton and Macao before he baptized his first convert. The two first missionaries of our Church worked for longer years than that in Siam before they welcomed the first convert into the fold of Christ, and again and again across the world men have found the doors physically open long before the hearts and minds of men had been made ready as good soil into which the seed of the kingdom might be cast with the assurance of an immediate harvesting.

But from either point of view, now at last surely no one of us can say that the conditions of accessibility to the whole world have not been fully met. Wherever we want to go across the world to-day in Christ's name, we can go. And wherever we go, we find men and women whom Christ's Spirit has made ready before us, and out of whose lives it seems as though His Spirit were saying again just what He Himself said to His disciples that afternoon by Jacob's well, "Say ye not there are yet four months and then cometh harvest; behold, I say unto you, lift up your eyes and look upon the fields, for they are white already to the harvest."



All the external conditions essential to the immediate evangelization of the world have been met by God with a margin over and above the readiness of His Church to respond, with the assurance, as we know, that for every step we are taking in advance, we are finding our God there awaiting us.

Let us turn to the other side of the problem. If the conditions essential to the evangelization of the world externally have been met, have the conditions subjectively as yet been complied with? What are the conditions inside the Christian Church that are essential if the world is to be evangelized in our day?

First of all, there must be in the mind and heart of the Christian Church those great convictions without which the Church will not look for the evangelization of the world, nor discern that that evangelization is their duty. I know that there are men all around us to-day who say that it doesn't matter very much what men's convictions are, that the only thing that matters is men's character and men's conduct, but, gentlemen, you and I who belong to these great branches of the Christian Church which have a common name, barring their geographical separation, we believe down to the very roots of our lives that everything matters, that everything depends upon what men believe, what men think about Jesus Christ, what convictions men hold about duty and destiny, and the attitude that men are going to take toward the problem of the world's evangelization is going to become inevitably in the last analysis a question of their fundamental convictions. Men are never going out to undertake the evangelization of the world as an actual and pressing responsibility unless they believe in one Savior, that Jesus Christ is their Savior and their Redeemer and is sufficient for all the needs of their lives; unless they believe in a second thing—that there is none other name given under heaven among men whereby we must be saved than that name; unless they believe that all the other lights are broken lights, that other cisterns are able to hold no water; unless down to the roots of their souls they know that Jesus Christ is all that they want, and that Jesus Christ is all that the whole world wants, and that the needs of the world can never be met otherwise than by Christ; that none of the schools or hospitals or civilization, nor any of the accoutrements of life without, nor philanthropies, nor charities, ever will get down to meet the fundamental needs of the world; that men must be reconciled in Jesus Christ to God, and have Jesus Christ form actually in them, the power of a life of fearless

obedience. We have got to believe these things, and we have got to believe them deep—deeper than we have ever believed them before, if inside the Christian Church the first essential condition of the evangelization of the world is going to be met. Men to whom Jesus Christ is not the omnipotent, the absolute, and the sovereign Lord, men who think that there are other ways to the Father but the way that was opened by Him, men who believe that the needs of the soul can be satisfied by anything found within the soul, and not by the bread that came down from God in Jesus Christ out of heaven—such men are not going out with any sacrifice of treasure and blood to make Jesus Christ known now to all the world. The very first essential inside the Christian Church is that we should gather with a new, a more embracing, a more uncompromising faith around the cross of our Lord Jesus Christ, the one Savior of the world.

In the second place, if we are going to meet the conditions essential to the world's evangelization to-day, there must not only be this revival of deep, unhesitating, fundamental Christian convictions; there must be also the acceptance by men honestly and actually of the great principle of stewardship, of their lives and all the possessions with which their lives are set in trust. I believe, and I will say it in advance of that conference which has just been intimated, that any attitude of the mind that dissolves the Old Testament obligation of the tithes will ultimately dissolve also the obligation of the Sabbath day and ultimately must also dissolve every other authoritative and objective obligation. And yet from another point of view, if in those days, with their lesser light, before men ever had seen that glory of God that shone in the face of Jesus Christ, in the poor treasure which they then possessed, they were ready to count over and above all their free will offerings and lay their tithes down, first recognizing them as not their own but God's, is not this new dispensation inferior to that old if it calls out from men's hearts a lesser devotion, a more meager evidence of their recognition of God's proprietorship of all their possessions?

And far more than that this new Christian principle of stewardship was meant to cover. I think it was Mr. Marney Williams, though I may not remember aright, who in one of the earlier Laymen's Conventions, I think of your own Church, reminded us of that old story in the life of Samuel Thornton, the grandfather of Douglass M. Thornton, one of the great student heroes of my own college. Mr. Thornton was one of the great evangelical laymen in the Church of

England in the beginning of the last century, one of the leaders of the British and Foreign Bible Society and the Church Missionary Society, the evangelical agencies in the Church of England. He was a great merchant in that day when merchants owned their own ships and sent their goods in their own bottoms all over the world. One day as he sat in his counting house in London, a gentleman came in to ask his subscription to a well-known philanthropic institution, and Mr. Thornton, as was his custom, without a moment's demur wrote a generous check, which he handed to his visitor. When his visitor arose to go, after thanking Mr. Thornton, before he had reached the door a messenger came in, and as Mr. Thornton turned to take the message, he asked his visitor to wait a moment while he broke the seal. He read the message through, his countenance never changed, and he went back and sat down for a moment in silence at his desk, the visitor all the time looking on, waiting for him to speak. At last Mr. Thornton said, "My friend, would you mind giving me back that check that I just handed you?" The visitor handed the check to him, thinking some bad news had come to him and that he was going to cancel his subscription. Mr. Thornton took the check and tore it all up into little bits and threw them into the waste-basket, and turning to his desk, he wrote another check and handed it to his visitor, who saw to his surprise that it was for just twice the amount of the first. "My friend," said Mr. Thornton, "I suppose you don't understand why I have done this. I will tell you. That dispatch that was just brought to me announced the loss of my most valuable ship, loaded with precious cargoes, in one of the China Seas, and I said to myself as I read it, 'Maybe the Lord is going to take my wealth away from me, and I had best use it in the way that will please Him so long as I have it within my power,' and I have asked the liberty accordingly of doubling my subscription to your cause." He was a man who believed that he and all that he had—no calculated fraction, no mere mathematical obligation—he and all that he had belonged to the Lord who had laid down His life for him and who had made him His own. I tell you, my friends, this principle of the stewardship of wealth has got to be so much larger and richer than any mere tithing calculation that it will just gather up into itself as a great maelstrom all the passions and responsibilities and possessions of our lives. It has got to be so in our day. You and I can no longer reckon our capital, the obligation that we owe to God, in any mere monetary terms. There is many a

rich man that never carries more than ten or twenty dollars in his pocket, many a man worth hundreds of thousands of dollars who from year's end to year's end never sees a gold coin; and the paper that he carries in his pocket, what is it? Why, just cheap linen paper with some green marks printed on it. A man's wealth isn't what the world used to call wealth. It isn't money, it isn't gold, it isn't cattle. It is just the man's self. That is what wealth is, just as Mr. Morgan pointed out before the Pujó Commission in Washington when he was testifying not long before his death. A man's wealth isn't what is used to be. To-day it is how much community value that man is, how much trust do men have in him, how much confidence do they lay upon him. And you tell me you are going to tithe that wealth? How calculate what small fraction becomes His? What is all of that except just Christ, the soul of honor and truth, living inside a man? And, indeed, when one commences trying to state in terms of hard figures what the world's evangelization means, to reduce it to any given denominator, a man shrinks right back from it. We tried in our own Church to make the calculation the other day. All our mission boards got together, and said to every one of us, "Now, how much money do we need to get, if we had all that we can use in order completely to do our work?" Do you know what it amounted to when we got it all added together? Now, mark you, that was the ideal that every board said would be the most it would need in order completely to discharge its task. It averaged \$9.34 per member! And we turned away from it almost in shame and contempt at the idea that we were reckoning our whole duty toward the evangelization of the world at home and abroad in any such pitiful terms as that. We have got to rise above these calculations and assent, as a second condition of the world's evangelization, to a recognition of the absolute lordship of Christ over all that we have and over us.

In the third place, there has got to be an acceptance inside the Christian Church of the law of unity. There has got to be—of course, we recognize that—an acceptance of the principle of co-operation. Where the world is so great and the field to be covered so immense, where the task is obviously impossible for any single Christian Church, it would be wrong-doing, too base to think of, for men to encroach on one another's fields and duplicate one another's activities. They recognize everywhere that we must so co-operate as to make our scanty forces cover the whole colossal field. But, oh, my friends, something



far more than that is needed! There must be a Christian unity such as we have never seen as yet. I am not speaking only of what so many men shrink at—I mean the idea of interdenominational unity. We are not united inside any denomination. There are more differences inside the Southern Presbyterian Church than there are between you and me, and we belong to different Christian Churches. Inside every Christian Church you will find it so. There is not one of them of whom it is not true, though Christ prayed that they might be one. "As thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou didst send me, and hast loved them even as thou didst love me." I tell you the cleverest intellectual apologetics that were ever devised will not convince the world of that. It is only when men are united in one another in Christ, as the Father in the Son, that that condition is going to be met. And if we are going to evangelize the world to-day, there have got to be tides of love flowing, uniting, binding Christian men together, richer and more wonderful than anything we have seen as yet—and yes, that principle must go deeper still. We are never going to evangelize a world that is broken up into warring and antagonistic races, a world in which one race says to another race, "Stand aside, thou art inferior to me," a world in which men say the body of Christ is not one but many. The only way in which the world is ever going to be evangelized is by the growing up inside the Christian Church of a great conviction that our Lord was right when He said, "Other sheep I have, which are not of this fold; them also I must bring, and there shall be one fold and one shepherd;" that He was right when He said, "I am the one vine, ye are the many branches." St. Paul was right when he said, "We are all one body, of which Jesus Christ is the head." We can never evangelize a world of which the Christian Church thinks in any other terms; a world of which the leader of one of the two parties in the House of Representatives can speak in the language that was used in the discussion of the Jones bill with regard to the Philippine Islands, where a responsible statesman warned us that the East and the West must inevitably fight across the Pacific simply because they belong to different races. A world of which men can take that view is not going to be evangelized by a Church that takes that view. We have got to believe that just as there is only one Father, there is only one family; that just as there is only one shepherd, there is only one flock; that just as there is only one head, there is only one body; that we are



going out to bring all that one family home to the one Father, and going out to bring that one flock home to the one shepherd; and to bring that one body under the sovereign rule of the one great head.

And yet once more. As essential to the evangelization of the world, there is not only this deep conviction in the Church, this acceptance of the principle of stewardship, this unflinching recognition of the law of unity in Christ; there must be also, as we have been already reminded this morning, a fresh and a living faith in and a fresh and a living practice of prayer. What Dr. McCallie was telling us about Mrs. Grier is absolutely true. They were using the great force there, the only force by which the work is ever to be done—not skill in missionary administration, not ability in learning foreign languages on the part of the missionaries, not devotion and loyalty on their part, not adequacy of equipment provided by us, however clear our duty may be to make that equipment theirs, will ever accomplish the work. It will only be accomplished as men utilize the one great force, the real force by which its ends can be achieved. "If ye shall ask anything in prayer in my name, it shall be done," and that is essential, for perfectly obvious reasons. It is only a new faith in prayer that will recover for men a great, commanding, living belief in God. It is only a faith in and practice of prayer that will bury men's lives deep in the great will of God for himself and for all the world. It is only prayer that will keep us forever open to the scrutiny of God, that we can see where are our miserliness and our savingness, and our compromising, and our equivocations, and can come back to a sincerity and unwithholding of absolute loyalty of Christian discipleship.

And lastly, we need if this work is to be done in our own day, to believe in and to submit our lives to the principles of a sacrificial, heroic devotion and acceptance of duty, whatever the cost of that duty may be. I was reading this last week from the biography of Frederick Charrington, a book which some of you may have read under its title of "The Great Acceptance Over That Great Refusal." Frederick Charrington was the son of one of the two wealthiest brewers in Great Britain. His family had been in the brewery business for generations upon generations. He had taken it as a matter of course, as every one had, that he would enter into the great and prosperous business of the family. When he had completed his education and had gone on the tour that was customary for a lad to take in Europe, he came back and went into the great establishment. One day he was walking down one

of the streets of London, and as he came down the street he suddenly saw just in front of him a poor, ragged woman with three ragged little children clinging to her skirts. When she came to a public house, she stopped a moment, pushed open the slatted door, and called in, "Tom," she said, "the little ones be starving; give us some money for bread," and Charrington waited to see what would transpire. In a moment a man came out from the public house, and looked at the poor woman and the three little children hanging to her skirts, and drew back and knocked her into the gutter. Young Charrington stopped a moment, and then he looked up and right over the door of the public house in great gold letters he read his own name, "Charrington." Then he reminded himself that that was only one of their public houses, they had hundreds of them all over the British Isles, and then he said to himself, "I suppose they do that every day." He turned and looked again. The poor woman with the three little sobbing children were lying in the gutter. "Well, my friend," he said to himself as he looked at the laborer going back into the saloon, "you have knocked your wife into the gutter and you have knocked me out of the brewery business!"

He walked directly down to the office where his father was. He said, "Father, you see me in this office for the last time in my life to-day; I go out of this business now," and out of that business he went that very day. He gave up a million and a quarter pounds, his share of the investment. He took his life down into the slums of London, associating himself with that young Scotchman, Ion Keith-Falconer, and built that great rescue home where he spent the rest of his days trying to undo the evil that his family had done and was still going on to do. Until the end of his days he worked. Poverty was nothing to him, for working in absolute loyalty the sacrifice he saw he was called upon to make in the name of his Lord Jesus Christ.

And I tell you, my friends, the world is never going to be evangelized until here and there, at least, up and down the Christian Church—oh, I don't say that God has to wait for all of us, He never has had to wait for a majority vote to let Him do His work in the world; I do not say that God has to wait for all of us, but until here and there, at least, among us, men can be raised up who will hearken to the call that men heard from His lips when He walked to and fro upon the earth, "If any man will come after me, let him deny himself and take up his cross and follow me." I like to think often of those lines of

Mrs. Peabody's in a little poem some of you have read, "The Wolf of Gubbio," which is just the story of St. Francis of Assisi:

"Let a poor man walk the earth,  
Laugh, laugh, my stars.  
Hunger and thirst and lack and loss  
That beckon to him, the stars,  
Until before our eyes they can shine,  
That one great star of life  
The Son of God laid down."

Well, I suppose He will have to keep on waiting as He has waited these nineteen hundred years to see of the travail of His soul and be satisfied.

Will He have to?

Suppose He were here to-day? The Lord whom we say we love, whose name we bear? Suppose He were here?—with His crown of thorns, His nail-pierced hands—the Son of God who stooped to be the slave of man and by man be slain? Suppose He were here with the old, old call, "Come now, follow Me?" Would we? Oh, surely we would. Well, why not, then?—Now?

## OUR INCREASED RESPONSIBILITY.

BY WM. J. MARTIN, Ph. D., LL. D.,

*President of Davidson College, Moderator of General Assembly  
Presbyterian Church in U. S., Davidson, N. C.*

My friends, as Moderator of the Southern Assembly, I wish to bring a word of greeting to its laymen, and to express, as I believe is proper, the great interest of the Church in the work that the men are undertaking to do. The attitude of the laymen has decidedly changed in these latter days, and we are looking forward with greater hope and with greater expectation to the carrying out of God's great plan through this increased activity and interest on the part of the men of our Church.

I have another message for you this evening. I was a member of a committee sent to Washington to ask our President, Mr. Wilson, to attend the Laymen's Missionary Convention, and to speak a word to the Christian manhood of America. Mr. Wilson could not consider it at all at first, but when we spoke to him of the object in view, that at this time, above all times, he, whose burden was heavy in the midst of the great world calamity, might have an opportunity through the Presbyterian manhood of the South to speak a word to all Christian America which would aid us in carrying out the great commission of our common Lord and Master, Mr. Wilson was enough impressed to say that he would recall his refusal, and would promise to take it under serious consideration, and be present if he could. Matters of State have prevented his coming, but I have a letter from our great President, conveying through me a message to the men of the conventions. He writes as follows:

"THE WHITE HOUSE,

"WASHINGTON, D. C., Feb. 12, 1915.

"MY DEAR PRESIDENT MARTIN:

"It has been a matter of genuine regret with me that I could not leave Washington to be present at the Laymen's Convention which is to meet next week. It is a very small compensation to myself for this disappointment to write you this slight message of interest and sym-

pathy, but I must at least give myself that satisfaction. If you have the opportunity, will you not say to the convention how deeply and sincerely interested I am in its objects and how vitally important it seems to me at this time every man should search his own conscience as to the way in which he is performing his duty to the country and to the world in a time of unprecedented distress and crisis, when our fellowmen never needed our conscientious and prayerful service more than they do now?

“Cordially and sincerely yours,

“WOODROW WILSON.”

My friends, we are in the midst of a world unrest; for some reason things are out of proper adjustment. Wherever missions have gone, the tocsin of war has sounded; wherever the gospel of Christ has been preached, save in America, the roar of guns and the cries of the wounded beat upon the ears of horrified humanity. The world has sought peace and has not found it; seeks it now and does not find it because it does not seek it aright. Europe, armed to the teeth, could not keep the peace of the world; nor will this dreadful war be the last, unless our methods change. Plans have been made for a great armament factory in Peking—a Krupp or a Creusot for China. Increase of armies and navies, whether for offense or defense, will not bring peace. Neither will sentimental conferences, though capitalized by the millions of the wealthy, nor yet the most skillfully devised political treaties, though drawn by the greatest of our statesmen, assure peace; we may as well face the facts and come down to the fundamentals. We are not seeking peace in God's way. The world is asking the question and never so much as now: “When shall the nations of the earth ‘beat their swords into plowshares and their spears into pruning hooks?’ When shall it be that ‘nation shall not lift up sword against nation, neither shall they learn war any more?’” In the second chapter of Isaiah we find portrayed the conditions which are necessarily precedent to a universal and a lasting peace. It is not when the nations of earth vie with one another for world power and world commerce that we shall have peace, but when they vie with one another in flocking into the kingdom of God. Only when we literally obey Christ's commands will peace prevail. He alone is the Prince of Peace, and under His rule alone will perpetual peace be established. Whether this is the last great war or not will depend upon the present and future zeal with which we, as Christians, and as Christian nations, carry out God's



command, to go into all the world and preach this gospel to all peoples. Nor does this apply to foreign missions alone. This war did not start in heathendom but in the center of so-called Christian Europe. Nor is it the failure of Christianity, but the failure of people who, while professing Christianity, have failed to live as Christ taught. America, the land we love, has no ground for congratulation that she is at peace at this time, for hardly less than the nations of Europe have we followed after mammon. It is only because of God's mercy that we are at peace and not at war. We who are Christians need literally to obey Christ's commandment and preach His Gospel in all the world, being "witnesses for Him in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." If this war teaches us anything, it teaches us that Christendom needs saving as truly as does heathendom.

We have had Foreign Mission and Home Mission Conventions. In the light of current events, this might well be just a Missionary Convention. Before God, all the world needs saving, no less now than in the day when He issued His great command, "Go preach . . . ."

To those of us who are Christians, how the present horrible condition of the world presses home the responsibility for carrying the message of hope and peace. It is a responsibility common to all, not to the official ministry alone, or even chiefly, but to every saved soul on earth. It is as universal as discipleship. It is laid upon us by the Lord Himself, and we are given the whole wide world to serve in and told to cover it.

This responsibility was laid upon us for a glorious purpose—to save the souls of men and win the kingdom for Christ. What a responsibility! What a wonderful service! to save and not destroy—to win and not lose—to finally crown Him King—to enthrone the Prince of Peace and give Him eternal sway over the hearts and lives of all mankind!

It is an important matter. Aye! as is the soul of man. God weighed the material world against ONE soul and found it all too light to level the scales. He sends us out not after the soul of one man but after the souls of the race. Ours the responsibility to be the ambassadors and carry the message.

Our bearing it, too—this responsibility which God has laid upon us—is essential to the accomplishment of the task. For Christ, Himself, coupled our responsibility with His and made it equally as important

in the carrying out of the great commission and winning the world for Him. On that day when Christ stood, after the resurrection, looking into the eyes of his disciples for the last time on earth, He gave them the great commission to preach the gospel to every creature. At the same time He laid down for them, and through them for you, three essential factors in the winning of the kingdom for Him, and not until those are accomplished can He be crowned King. Said He, it was necessary, first of all, that Christ should suffer; it was absolutely essential that Christ should shed His blood, for without the shedding of blood there could be no remission of sins. God had tried every method under heaven to win back an apostate race. He had sent prophets, priests, and kings; He had sent war, pestilence and famine, and all had failed; and, finally, looking out over the great vineyard of the world, He said: "I will send my Son. Perhaps they will reverence Him." And how we treated Him! How those who occupied the vineyard said, "This is the heir; come, let us kill Him, and the inheritance shall be ours." Aye, it was necessary that Christ should lay Himself upon the Cross of Calvary for us, and He did it willingly. Not the Roman soldiers put Him there; not the Pharisees, nor the tumultuous rabble, but Christ gave Himself; as He said: "I lay down My life for the sheep"—in order that He might carry out His part of all that was necessary for the winning of the world back to Him.

The second factor was this: Christ said it was equally necessary that He should rise again from the dead. Thank God His burial place is not a closed grave, but an open sepulchre. He has burst the bands of death asunder and risen triumphant from the tomb and now is regnant on high. The world could never be won for a dead Christ. Ours is the task of winning the world for a living Savior.

The third essential factor that Christ laid down for us is this; said He, it is necessary "that repentance unto the remission of sins should be preached in His name unto all nations."—(Luke 24:46, 47). He had formerly declared, "this gospel of the kingdom shall be preached in the whole world, for a testimony to all the nations; and then shall the end come." Oh, how willingly, how promptly, Christ did His part. How, with absolute knowledge of the end, He set His face like a flint, without a quaver, toward cross-crowned Golgotha. And how, as three days later He lay in the rock-hewn tomb, God, the Father, so willingly did His part, as, with omnipotent power, He called the dead forth from the sealed chamber of death and bade Him come forth a living

Christ. We can imagine Him saying to the disciples: "The Father and I have done our part, now you do yours; two of those factors have been accomplished; I leave the third with you. Go, carry this gospel of hope and salvation to the uttermost part of the earth, and then, and only then, can the end come." Two thousand years ago, Christ spoke those words, and to-day over half of humanity is in ignorance that there is a Christ. An English minister was once talking to a party of English sailors and soldiers, and he put this question to them: "If Queen Victoria should write a decree and, putting it in the hands of her army and navy, should bid them carry it to every nation and individual in all this world, how long think you would it take the Queen's army and navy to accomplish the task?" And a young officer, trained to instant and unquestioning obedience, stepped forward and, saluting, said: "Sir, give us eighteen months and it shall be done." What loyalty to their Queen! What implicit confidence in their own power to accomplish any task, even though seemingly impossible, at their beloved Queen's behest! And you, fellow Christians, do you know that two thousand years ago Christ, our King, wrote a declaration of salvation, literally in His own heart's blood, and, delivering it into the hands of His soldiers, said: "Go unto the uttermost part of the earth and preach this salvation to every creature?" To-night, not eighteen months, but eighteen centuries have passed, and the task has not been accomplished; half of the human race sits in ignorance, in darkness, and in the despair of death, because you and I have not fulfilled our trust. Throughout Christendom Christ's followers have been busy, but not about their Father's business. In the temple of life we have been money changers, and Christ is scourging us now with war and tumult, with unrest and unhappiness, and He will scourge us again and again until He brings us to a faithful obedience to His command. We have shirked the responsibility assumed by our vows, and God has startled us by such a shock as man has never known before; for never in human history has God given so large a portion of the race over to hatred and bloodshed, and never have the dire influences of a great conflict been so far-reaching.

In no sense is Christianity on trial, nor has it proven a failure. It is the mockery of a pseudo-Christianity—a profession not lived up to; it is individual and national selfishness, ambition, and lust that have kept us from seeking first the kingdom of God and His righteousness. Thank God, He has not seen fit to throw us into the seething pot of

His hot displeasure, as He has our neighbors across the waters. This very fact brings increased responsibility. It is time we were learning that for national, as well as individual safety, we must be willing to "lose our life, for His sake and the Gospel." To make any and every sacrifice necessary to the carrying out of His command, it is time that you and I were facing the situation, and facing the responsibility which two thousand years ago Christ placed upon us.

The added responsibility which the sad condition of the world brings to us I shall discuss but briefly.

First: Our vastly increased and increasing opportunities. Responsibility treads inevitably upon the heels of opportunity. Every message from mission fields tells us of prejudice fast disappearing. Never was there a time in the history of the world when there was such an open-mindedness on the part of the nations toward the preaching of the gospel. The heathen are literally flocking to hear the word from the lips of our missionaries, asking and beseeching us that we send them messengers who will show them the way to a better life. Christian America has a chance never equalled, not only to preach the Gospel to every heathen nation, but to train native leaders to preach and teach and lead their own people. The shock of the great war has made heathen and Christian alike serious, and brought them to think more seriously upon the fundamentals of life. Men will listen to the old, old story as they never have before. The eyes of heathendom may be turned to Europe in this conflict, but their hearts are turning to America for salvation.

Second: The destruction of the missionary efficiency of the warring nations of Europe. It is said that if the war continues for one year longer, England may possibly be able to finance her missionary activities during that time, but after that, even England will need help. Even now, the missionary agencies of Germany and France, as well as those of Switzerland and Scandinavia—brothers in a common cause—in their helplessness call upon us to come to their assistance in the tremendous task of conserving all they have done in the cause of missions. In all of Europe and practically all of Christendom, except the United States, men are deeply concerned in other matters and every resource at command is needed and used in the conflict. It needs no argument to show that the missionary efficiency of Europe is vastly diminished. Germany, for instance, has 2,000 missionaries, 9,000 native workers and 3,500 stations scattered throughout missionary



territory. Eight hundred of these missionaries are in English territory. Their work is well nigh paralyzed. Horrible as it seems, the laws of Germany and of France call ministers and missionaries to the colors, and those who have together been carrying Christ's banner against a common foe, are now arrayed in hostile camps and seek each other's lives. Missionaries are arrayed against their own converts in deadly strife. Just recently, I read an extract from a sad letter of an Austrian missionary who had lately been sent as a missionary into Servia. When the war started, he was called from his mission to take up arms against those he had been ministering to. "It is bitter that I must now go with weapons against those to whom a few weeks ago I preached of the Lord of Peace." How pitiable! How shameful! At this time America's opportunity comes, when God has in His mercy given us peace within our borders, to take up the work where they have laid it down and prevent God's work from suffering because men give themselves over to such horrible destruction of one another. Not only ought we to assume the work that they have carried on and have temporarily, at least, abandoned, but we ought to undertake the advancement in mission work which is called for by the heathen world. Never as now have men been willing to listen to the gospel of Christ, and is it for us to stand still? America seems eager to assume the trade of the world which Europe can no longer care for—shall we be less eager to assume the great missionary service which Europe gives up?

And then the third, and last; America's increased responsibility for Christian leadership. Do you realize that to-night, throughout Europe and the warring nations, crape hangs upon the doors of over a million homes? The armies of Europe are made up mostly of boys. I suppose the average age of the soldiers would hardly be the age we call "manhood." Friends, the future leadership and hope of Europe are dying day after day, by thousands and, sometimes, literally by tens of thousands. By shot and shell and war's dreadful scourge they are destroying the leadership of the nations of the civilized world, outside of America. I heard a world statesman, at the Charlotte Convention, say that in England, as an instance—and he felt sure it was true of the other warring nations—fully fifty per cent. of the students of the universities had volunteered for the war; that over sixty per cent. of the young men who were members of the Young Men's Christian Associations of those universities and over ninety per cent. of the officers of those associations had volunteered for the war. And so



you know that in this war, as never in any war in previous history, the officers have suffered far above the common soldiers? What will become of the leadership of the future generation? Whence will the future leadership come—for Europe and especially the Orient—if it comes not from this blessed land of ours? So an increasing responsibility rests upon us—not simply as to the immediate call of the Orient, but as to the conservation of our forces here and the development of Christian leadership for all the world when this war is over. Dr. Mott says—and no man knows better than he—that when this war is over the United States, above all nations, is going to be called upon for virile, Christian leadership, to carry on the work of the world.

Oh! God in His providence is calling upon us to rise to the responsibility of opportunity, and by sacrificial living and sacrificial giving—of self, of sons, of daughters, of too-loved treasure literally to awaken and carry the world for Christ. America can do it—she has the ability—aye, equal to the opportunity, if she only has the willingness. What we need is more men, more money, more faith, more prayers, more unselfishness, more sacrifice, more Christ-likeness.

### III. FACING THE SITUATION AT THE FRONT

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A Tourist's View of Missions.

As a Layman Sees It.

As a Layman Sees It.

Missionary Dividends.

The Eight "As Much As" Churches—A Chart.

What is the Matter With Mexico?

Brazil as a Mission Field.

In Brazil.

The Call of Korea.

In Korea.

Need of Japan.

In Japan.

Facing the Situation in China.

The Situation in China.

*“Within the lifetime of men now living, God has opened the long-closed doors of access to nearly a thousand millions of our fellow men.”*

## A TOURIST'S VIEW OF MISSIONS.

BY REV. J. N. MILLS, D. D., *Washington, D. C.*

I am not officially connected with any of the agencies for missionary propaganda, but I have traveled in nearly all parts of the world, and I returned two years ago, last October, from a tour around the world lasting several years. During this tour I was so impressed with the need and value of foreign missions that I have given my entire time ever since to speaking on this subject, having traveled over a large part of the country in this service, and doing it entirely at my own expense.

Not having gone to foreign parts to investigate missions, but to see the sights, it is as a tourist that I speak.

Usually if a returned tourist mentions missions at all, it is with a word of criticism. In the book of travels by Mr. Price Collier, he refers slightly to the missionaries in most of the foreign countries as being mediocre men, but nowhere in the midst of all his detailed descriptions of places visited does he mention a mission that he has inspected, or a missionary that he has met. Korea is the big exception. There Mr. Collier met Dr. Gale, and saw something of his work. The result is, that he pays a glowing tribute to him, and places the highest of estimates on the value of the work he is accomplishing. And yet, while all this is deserved, there are several men in Korea who have charge of much larger missionary endeavors than he has. The explanation seems to be that Dr. Gale is the only missionary that that tourist met.

So you would do well to ask your returned tourist, when he criticises mission work, what missions he has visited, and what missionaries he has met, and you will thus put him in an uncomfortable position.

I met on one occasion a noted hunter who told me that he had traveled all over India and never met a native Christian. I asked him if he had ever seen a tiger in India, and he replied that he had seen hundreds of tigers. I told him that I had traveled all over India and had never seen a tiger except in the zoos, but that I had seen thousands of native Christians. It all depends on what one is looking for.

When Mr. Bryan, Mr. Taft, Mr. Roosevelt, Mr. Fairbanks and others of like caliber returned from world tours, they crowded Carnegie Hall, telling of what missionaries are doing.

I came back convinced that there is nothing so interesting, or so important, in such a world tour, as foreign missions.

The primitive idea of mission work used to be represented by the picture of the missionary talking to a dozen heathen grouped around him. The missionary still preaches the gospel, but the work has gone far beyond that. His main effort now is to train the converted heathen to do the preaching to his own people, which he can do far more efficiently, and at one-tenth the cost. So that the man who went out to preach to a few heathen, possibly sitting around him on the ground, finds himself very soon at the head of a great educational institution, having a regular college department, with schools of engineering and agriculture, a preparatory school, a school for girls and one for the young children of the missionaries and the native converts, possibly a school for the blind, and very likely a colony of lepers of several hundreds.

The work of missions is carrying Christian civilization to the Orient and planting it there. It is the foreign missionary rather than our Ambassador that represents us in these countries. The Ambassador does not speak a word of the language, and knows little of the nature or customs of the people; and the first thing he does, if he is wise, is to send for the missionary, who has perhaps lived there thirty, forty, or fifty years. Though we have consuls scattered in almost every port, our government gets more information about the commercial needs of the people from the American missionaries than it does from the consuls.

Complaint is made at Yale that the Church secretaries come to Yale and take away the brightest men to missionary effort. A professor in one institution told me that five of the eight honor men had offered themselves for the foreign field. It is more difficult to enter the foreign service of the Northern, and doubtless also, the Southern, Presbyterian Church, than to enter the Army or the Navy or the civil service of our country.

I know of three missionaries in India who have been decorated by King George for distinguished services in education and philanthropy rendered to India. One wonderful surgeon who could make \$6,000.00



a month, if he gave himself to private practice, works as a missionary for \$800.00 a year.

What results do mission efforts show in India? There are 4,000,000 Christians. That may not seem like many, when compared with the 300,000,000 heathen, but the fact is, that the adherents of the other religions are solely concerned now how they may maintain themselves—not against each other, but against the encroachments and the growing influence of these 4,000,000 Christians. And I found them changing their creeds, modifying their practices, and conforming their lives to meet with the views and teachings of these 4,000,000 Christians. And Rev. Dr. Robert F. Horton, one of the most distinguished clergymen of Great Britain, who was in India the same time I was, said, upon his return home, that he is convinced that India will be Christian within a generation.

In China I found the heathen temples devoid of worshippers, and the decapitation of the idols by soldiers aroused only merriment among the people. In one city the number of Christians has increased from two persons to twenty thousand. While it is true that Yuan Shi Kai is not a Christian, he has extended recognition to the religion in many ways, has three sons in a mission school, and declares that nothing but Christian ethics can save China. The decree for prayer issued in April, 1913, originated with a Christian, the son of a Christian minister, and the husband of a Christian wife. It is profoundly significant that, in the country, most of whose teeming millions never heard of Christ, every official document this year must bear the inscription, A. D. 1915. A certain military governor has said, "The time is not far distant when China will be Christian."

In Korea I attended services along with 1,500 people. There are Bible classes that last two weeks. One of them is attended by 1,200 men, and almost as many women; and they travel on foot distances ranging from 100 to 500 miles, carrying their babies and food.

In Japan, where even now one may read, in museums, the old proclamations posted 39 years ago to the effect that any one daring to teach Christianity would be severely punished—in that same, yet a different Japan, Christianity is on a plane of equality with other religions.

In conclusion, let me say that it was a great privilege for me to finish my tour of the world with a visit to the Hawaiian Islands; for there I saw the full fruit and fruition of the missionary enterprise.

Missionaries of the American Board of Foreign Missions went out to the Sandwich Islands, as they were then called, in 1820, and began their work among a race of savages. They left there in 1870, forty-five years ago, their work completed; not that every one living in the Hawaiian Islands is a Christian, any more than that every one living in North Carolina is a Christian, but quite as much so; with every charity, and schools, and as splendid churches as we have at home, all of them self-supporting, and missionaries going out from these islands to the other islands of the Pacific. And that large leper settlement on the island of Molokai, of which you have all read, supported by one man alone, Mr. Baldwin, the son of a foreign missionary.

Now, it may be some time before like conditions find themselves realized in China, in India, in Africa, in the other islands of the sea. But whether it shall be long or whether it shall be short depends upon the zeal, the consecration and the prayerfulness with which you and I and other Christians give ourselves to this great work of foreign missions.

## AS A LAYMAN SEES IT.

BY DR. J. P. McCALLIE,

*Headmaster McCallie School, Chattanooga, Tenn.*

Last summer a longing of my lifetime was realized. I circled the globe. It was with the most delightful companions, for the mother of my childhood, a college friend of my youth, Dr. Silliman, and the best friend of my manhood, Mr. Rowland, were with me. Mr. Rowland's daughter, Miss Katherine, and Mr. Holman, our official photographer, completed our party.

It was to be a trip of four months' missionary investigation beginning with Japan and ending with Japan after a trip through China and Korea, for we had intended returning the way we went. If there is anything in a name, I am sure Mr. Rowland and Dr. Silliman believe that the word Pacific in the dictionary should be defined, tumultuous, wild, restless, disquieting, upsetting. As soon as we reached *terra firma* in Yokohama, the first place Mr. Rowland set out for was the Canadian Pacific Co. to cancel return tickets by steamer and the second place was the International Sleeping Car Co. to engage Trans-Siberian accommodations. Thus it was that we, peaceful and ignorant missionary investigators, came gliding into Moscow the day before the world war began, Friday, July 31st. How we got out of Russia is another story and this is not the place for it. Suffice it to say that our party most heartily agree that Russia is justified in trying to get a port, a good port, free and open the year around, for we can witness to the fact that there wasn't such a thing to be had in Russia when we were there, not even in mid-summer.

Three delightful weeks in Japan under the convoy of Mr. Ostrom, a Japanese-speaking missionary and former secretary of our L. M. M., who had planned all our itinerary in advance, made all engagements, bought all tickets; six strenuous weeks in China under similar guidance, and three more restful weeks in Korea, this was the course mapped out for us at our request, and this we rigidly followed, keeping every engagement and visiting all but three inaccessible Chinese stations. Altogether we visited twenty-six of our own Southern Presbyterian

stations, four Northern Presbyterian, two Southern Methodist, one Southern Baptist, one English Baptist, and one Scotch Presbyterian, thirty-seven mission stations in all. We held more or less formal conferences with the missionaries in twenty-eight stations, twenty-two of our own and six of others besides seven or eight conferences which were held with native leaders of the Church, and talked with 186 of our own missionaries and more than 100 missionaries of other Churches.

We took notes of all we learned at each of our conferences and tried in every way possible to find out all that could be found out on such a hasty trip. A syllabus of questions that was used covered five main heads: (1) Occupation of the field; (2) Evangelization; (3) The Christian Church; (4) Christian education; (5) Equipment.

Besides we entered into discussion of such practical problems as the furlough, whether it should come more frequently in order to preserve the missionaries' health or remain as at present; the greatest obstacles in the way of the native Church such as poverty, persecution, Sabbath observance, ancestral worship; the cost and kind of mission homes; itinerating; chapels and Church erection; self-support and witnessing by the Christians; we even went into the discussion of the missionary himself which after all is *the* key to the situation.

Well, hurry up and tell us what you found out, you are saying.

That is just what I find the most difficult thing I ever tried to do in twenty minutes. I either learned too much or not nearly enough about missions, for when I got on the Trans-Siberian train returning home I felt almost dazed. I have been suffering from a bad case of missionary dyspepsia all winter, trying to get my mind clear on some of the great problems involved. I can do nothing else than tell you briefly of three impressions that have come to me so convincingly out of all the accumulated facts we learned and sights we saw. These convictions are with reference to (1) The Missionaries; (2) The equipment; and (3) The work.

First as to the missionaries: The missionary and the missionary alone is the one great, important factor in mission work. The more I saw of the 186 missionaries of our own Church and of the one hundred or more of other Churches, the more convinced I was that herein lay the success or failure of the missionary enterprise. Not in homes, chapels, Churches, schools, colleges, hospitals, launches or automobiles, not in methods, not in the solution of problems present

and pressing on different fields lies the cause of success or failure, but in the missionaries themselves. He and he alone is the representative of the living Christ of these people and unless his life so shows forth Jesus Christ and His love for the world of men, all equipment and large sums of money spent are a positive injury to the cause of Christ instead of a gain.

It gives me joy that I can stand before you men who have been interested in this great work of the Church and tell you that as a vast whole our own missionaries are just such men as we want to represent us and such men and women as must win the approval of Jesus Christ himself.

Not one of them is content not to learn the language, a herculean task requiring great patience and tremendous mental effort and close association with the people. Among our missionaries we have men like Logan and Stuart and Reynolds recognized as standing among the first few in their knowledge of these foreign tongues. Most of our missionaries are hard workers. Many of them have to serve double duty when a companion has had to go home on furlough, some are regularly doing two men's work and break down in consequence.

They do everything under the sun, for often they are business men, architects, contractors, carpenters, plumbers, teachers, preachers, doctors, lawyers—all rolled into one missionary. They itinerate over long distances, away from home weeks at a time, frequently eating what they can get, though usually taking their food with them, and sleeping wherever a resting place offers. Such an itinerating journey I took for eighty miles from Sutsien to Hsuchoufu on Pekin carts, two wheeled, hooded, springless, seatless instruments of torture, and one night came into the nearest approach of a Bethlehem inn that I ever saw. The guest room, 12 by 20, had been engaged for our party, dirt floor, two ramshackle wooden beds with dust of weeks upon them. We preferred to pitch our cots out in the open in the central court yard with the donkeys tethered to their stobs. Two Chinese with braying mules entered at midnight and proceeded to entertain each other over their everlasting cup of tea. "Cut it out" came in stentorian tones from our Texan brother, which to them sounded like sweet applause, for on they went. Our missionary friend remonstrated with them but they paid no heed. Finally calling his Chinese cook, he said, "Tsong, see what you can do." And this is what he said and the lesson he taught us.



"I am sorry to disturb you, honorable sirs, but my master has friends from America here and they are tired and sleepy and can not rest because of your many words. Pardon me for troubling you." "We beg your pardon," said the men, "the fault is ours. We shall make an end of words." And so they did.

As far as salary is concerned, the missionaries earn it every whit. But it is recognized by them as well as by us that they are not on a salary but are simply being adequately supported while they do the work the Lord has called them to.

Our missionaries are beloved of the people. It is because they love the people. When I saw Miss Boardman in China put her arms around an old Chinese Christian and talk about "her" girls and "her" Christians I was reminded of Paul saying to the Thessalonians, "Are not even ye my crown of rejoicing." Miss Dowd in Kochi, Japan, told us of "spitfire" as the other girls called the little 13-year-old Japanese vixen that had been rescued just in time, whom she held tight in her arms until she became quiet. I saw as she spoke about these girls of hers that she loved them to Christ, for said she, "I just had to take her in whether I had the money or not, for if you see a girl about to be lost, will you consider whether you've got another bed or plate?" In Korea we did not have to go far before we heard the name of Dr. Forsythe from the lips of the Koreans as the man who loved us. Oh, men, we've got men and women to be proud of on the mission field. Not by comparison and I trust not invidiously, may the other missionaries pardon me if I say that the greatest missionary I saw was a woman, Dr. Grier, of Hsuchoufu? Mr. Grier, splendid man that he is, is content to be her husband. For not only in her chosen profession as a doctor does she excel, but as a living branch of Jesus Christ she was bearing beautiful fruit in the lives of these Chinese women. Never will Rowland and I forget the prayer circle at noon one day of some twenty Chinese women gathered together, as they do each week, at Mrs. Grier's home to pray in a circle of clasped hands of which we were a part that day for definite manifestations of God's power in the lives of sons, husbands, neighbors.

But, men, missionaries are our brother human beings, fallible as we are. The fact that in all the 186 we met, there were only some five or six that we felt ought not to be on the field and these mainly because of health only goes to prove that the great majority are doing a grand work.

But they have their limitations, some inherent, some that can be remedied. Not all missionaries are as industrious, tactful, wise in policy, harmonious in co-operation as they should be. Some can not do team work and that is essential to the best missionary endeavor. We have not come to tell you that all is lovely and sweet. It is human, but thank God, human in co-operation with the divine. Many of these missionaries will tell you that they have never been properly trained for their work. They don't know how to handle the English Bible as well as they need to. The Bible is their main text-book and it has only been a minor one of twenty or more in their training. The result of this is that many of our missionaries when they get down to a close study of God's word for themselves have to revise much of the training they received. The most beautiful spirit of harmony and co-operation we saw was in the two stations, Kiangyin, China, and Pyeng Yang, Korea, where practically every missionary is constantly looking for and preaching the coming of the Lord again. Its effect in Pyeng Yang, possibly the greatest missionary station in the world to-day, has been truly marvelous. I shall not soon forget the words of Dr. Moffat, the great missionary statesman of Korea, when he said to me, "McCallie, I would give anything if all the missionaries in Korea believed and taught this precious truth of the imminent coming of the Lord, for it would wonderfully bless their work." How can they teach that which they have never been taught?

One other thing our missionaries need. They are giving out good things all the time. They are facing problems and making important decisions constantly that would stagger us here at home. They must have their strength renewed, they need constantly to be filled with the Holy Spirit. We at home can help. Do we realize that we have hold of the same rope they are holding? Let us pray for our missionaries, individually and collectively. There ought to be no Christian home among us, and a thousand times more emphatically, no Church in our fold that does not pray every Sabbath day for our missionaries. And by sending them the best Christian literature and by writing them letters and by visiting them in their work and by sending our foremost pastors and men of the Spirit to bring them a message of encouragement; by these and in many other ways we can help our brothers beloved across the seas.

In the second place I was convinced beyond a shadow of doubt that we have failed largely to provide our missionaries with the proper equipment.

Where we have provided it, a great work is being accomplished. The first thing we saw of a good piece of equipment in one of our stations was the first Japanese missionary home we entered in Toyohoshi, Japan. We admired it and the well-kept grounds and were saying to ourselves, "Well, we fix our missionaries up pretty nice, don't we?" But we were quite taken aback when we learned that it was the gift of the veteran Japanese missionary, Dr. Ballagh, to our Church, which had built practically no homes for our Japanese missionaries. It was an excellent suggestion to our Church. One of the next good buildings we saw was the fine Seminary at Kobe, and what a magnificent work it is doing is demonstrated to us here in this convention by one of its graduates, Mr. Kagawa.

And we learn that our missionaries themselves have put their hands in their pockets most liberally to make it a possibility. Everywhere we went we found evidences of this kind of thing so that we soon recognized "I F" (individual funds of missionaries) as an important factor in the work.

What a joy it was to us to see such a splendid school as the Golden Castle School for Girls in Nagoya, put up entirely by the children of our Church. This is the only school of the grade and kind we have in Japan and there is a great need for others like it for boys and for girls.

And again at Sutsien, China, we saw the excellent hospital put up by our Laymen's Missionary Movement by its gift of \$10,000 in its first convention at Birmingham six years ago. That was the occasion of the first gift I ever made to Foreign Missions of more than \$1.00 at a time. Big-hearted Dr. Bradley took me by storm and I said to myself, "Now, old man, is the time to put your foot in so deep you'll get the other in trying to pull it out." I stuck it in so tight it has held fast ever since. Every time I saw a picture of that hospital at Sutsien I would say to myself, "See that right hand window? Well, you built that." And this summer I had an opportunity of looking through that window—my window—out upon the great old Yellow River bed on which the hospital sits, and where thousands of Chinese now have their homes. In through my window God's bright sun poured its rays upon the wan face of an old Chinese man that had come in a long distance from the country that Dr. Bradley might heal him. And a little boy was there that had fallen and suffered severely. And now both were getting well and in the bright sunny room were hearing the

gospel message each day. And my window helped. I've never regretted putting it in.

Just across the way from the hospital is McCutchan's High School where 100 boys are being trained. It is the only High School among 2,000,000 Chinese. There and at Kashing, Kiangyin, and Hsuchoufu we saw a thing that inspired us with hope and encouragement. It was the sight of the volunteer band of preaching students going out into the city and country villages round about and holding meetings on the streets and anywhere, preaching the gospel as best they knew how.

Korea is practically equipped, and mainly through the efforts of our Laymen's Movement. Africa has had a great impetus both of force and equipment. Let us now turn to China and Japan and make it possible as a Christian business proposition for our workers to do their work most efficiently.

When I saw the work of Miss Dowd in her Girl's Industrial School in Japan, and saw the kitchen she was compelled to use for sixty girls, I was ashamed I'd spent so much money to visit the field and had not put it right there. Men, it would make you sit up and take notice to see some of the great investments that would bring enormous returns in the Orient in the way of missionary equipment.

And the last of these convictions I want to tell you about is with reference to the work itself.

I saw enough to show me that the Acts of the Apostles is a true record. Not only could all those things have happened then, but they are happening now. There is a living Church of a living Christ doing a living work among living men in the Orient to-day. One ricksha man, Okada by name, converted in a street meeting, visited as a Bible colporteur last year 50,000 homes, every one in his province, sold 6,600 Scriptures, preached five times a week and had ten baptisms. It is a time of seed-sowing. The harvest is not quite yet, but is coming.

A Chinese woman, Miss Tsung, daughter of a Buddhist priest, who raised her as his son with unbound feet and educated head, at Kiangyin accepted Christ after fighting against him, and now supports a boy and a girl in school there out of her small wages as a Bible woman. When I saw her she said, "Oh that my father had known of Christ, I know he would have believed." In Korea Pastor Kil, as he sat by me at the banquet the pastors, elders, and deacons at Pyeng Yang gave us, told me of his praying all night on the mountains to an unknown God

for the truth, the truth, the truth, and how he had someone pour water over his eyes to keep him awake. He found the way, the truth and the life, and he it was who led his people on to the great revival there some years ago. At Hsuchoufu we were present at the dedication of their new Church and 900 were present. In Kobe five Presbyterian Churches are at work and Mr. Kagawa's slum work in Kobe is the most remarkable I know of. In Korea among the islands three Churches have doubled in the last year and while we were at Mokpo an embassy came in to my brother asking that he come and establish another Church on a distant island. Thus the work grows—but—

This is the biggest job ever a contract was signed for. Jesus is the contractor and he signed the contract with his own blood on the cross. It was a salvage contract, to raise a wreck, to save a lost world. We are His workmen and He has been trying to get the job done with inefficient, shiftless help these 1900 years. We in the South know what that sort of help means, at least we ought to, for that's the kind of workmen we have been. Upon us is the responsibility of completing one-fortieth of the whole work to be done. We have known this for some years now. How have we faced the situation? What preparations have we made to shoulder this heavy load and carry it to the glory of Christ right up to the day when he comes in Glory with the clouds of heaven?

In Japan, China, and Korea are at least 17,000,000 of the 25,000,000 for whom we are responsible to give the gospel to. From what I saw I fear we have not done over one-fifth of the work as yet, that is we haven't reached over 5,000,000 of the people *adequately* with the gospel. What right have I to say this?

In Japan the very first station visited was Toyohashi. It is in the heart of Aichi Ken, the great "rice pocket" of Buddhism. That station is responsible for 712,000 people. There are only 240 Christians of all denominations. The estimated need of missionaries in the whole province is 35. We have only three at work; 20,000 soldiers untouched; the police without the gospel; the silk factory girls have never heard, and the merchant class has not been reached. The farmers are still ignorant of a Saviour. So the story goes at every station.

In China I stood on the bank of the old Yellow River bed, now dry these 70 years, and saw in a radius of one mile 25 villages. Not a messenger nor a message sent to those villages yet. And *that's* our territory, too. *Others* have plenty to do. If we don't do it, it won't



get done. What's the delay? Why don't the missionaries get there? Because they are going somewhere else and there are not enough of them to go round. We've screened the sand for the concrete foundations of the Christian Church in China and that is about as far as we have gone with our part of the contract.

In Korea, the most important of all our mission fields in the work accomplished, I visited my brother's field among the 235 islands in the Korean Archipelago, with 200,000 people for one man adequately to preach the gospel to. How long will it take? Half will be dead before he gets to them. He greatly needs a launch to speed the work up. Now he depends on an old sail boat. This is not good business. I shall never forget the Chinese inscription on the little three-foot porch of a learned old Korean Christian out on the island of Chin Do. He read it in Korean and my brother gave it in English thus: Inasmuch as this world is going to be destroyed, it is very pitiful that we are devoting ourselves to earthly things. We tens of thousands of Christians are waiting for the last call of the trumpet."

Nor shall I soon forget that fearful cry I heard one night in Tunghiang, China, while we were in a conference, and one of the ladies said, "Listen. Have you ever heard that before?" We listened and across the canal from the city came that dreadful cry, "Oh-li-lai, oh-li-lai." "What is it?" I asked, and this was the answer I got, "Some one is dying! One of the family is going outside the house in the street, and, calling the name, says, "Oh spirit come back." One such call is going up every minute from our field for spirits that have not yet been prepared to meet their Master.

## AS A LAYMAN SEES IT.

BY J. C. SILLIMAN, M. D., *Palestine, Texas.*

Dr. McCallie, Mr. Rowland and I with several others made a trip around the world. We went through China, Japan and Korea, and, particularly, we visited our missions, those of the Southern Presbyterian Church. I stopped, myself, in seventy-one missionary homes and was entertained there. We slept with the missionaries; we ate with them; we prayed with them; and I believe if anyone can speak with any degree of accuracy, I, who face you to-day, can do so. When I went over there, I made up my mind to tell the truth when I came back, if I dropped dead. A good many people who spoke to me before I went, said: "Tell the truth when you come back—we don't know what the missionaries are doing, whether there are any Christians," etc. So I am going to tell the truth. My time is limited to thirty minutes; I have so much to say that I don't know where to begin. There are a number of things that I would like to say. I am going to give you the facts as I see them.

Do you know how many women can read in China? Just one in every thousand. Do you know how many men in China can read? They say one in ten, but, in my opinion, I think it is one in every hundred. Do you know what they know about medicine? Absolutely nothing—they don't know the functions or location of the different organs. It was against the law to dissect a body in China until last year. They were not even familiar with things like the circulation of the blood. Do you know, friends, that there are practically no hospitals in that whole country of China? I was astounded—no government hospitals—no city hospitals.

They say that "cleanliness is next to Godliness." I well remember one day seeing, right down in the Grand Canal, a man loading some liquid manure—not a pleasant thing to be talking about, but I will have to be plain—and just at this end of the boat, a woman was washing dishes for breakfast; and just across the canal a lot of children were bathing; over there a woman was washing vegetables. That is very common in China. I have seen hogs and other animals hung up for sale, all covered with flies; it would hang there until it was almost

rotten; people buy it and eat it. Now the streets are from ten to twelve feet wide—they are regular dumping grounds—you can not imagine conditions. The streets are filled with dogs—they act as scavengers—the dogs and people are all mixed together, and down the street they go. You may say, how in the world do the people live there? They don't live—they are dying like flies. What do you suppose the infantile mortality in China is? Eight out of ten children in China die on account of these horrible conditions. It is nothing to see smallpox. I had to vaccinate Mr. Rowland and some members of our party, as I was afraid that they would catch it. You find bubonic plague there, and it is a regular hotbed of diseases—there in China. What per cent. of the people of China do you suppose are infected with intestinal worms? Ninety-eight per cent—I got that from reliable doctors. One of the doctors told me that one day they found a specimen which did not have any worms in it, and they didn't know what was the matter with the man.

I don't want to hear any more about Confucius—anyone who goes through China once will have that knocked out of him. They robbed us before we left the boat. We thought that ten dimes made a dollar, and they had it that eleven dimes made a dollar. In China, they have two different sets of scales—a buying and a selling scale. All scales are made to order; when a man buys a pair of scales, he has them made to his own order. It is impossible to depend on native integrity. They have two kinds of oil, the Asiatic and the Standard oil. The Standard oil is the best. They not only short measure, but they adulterate; they would take the Asiatic and pour in some of the Standard oil. A great part of the money there is counterfeit. It has been said that if you take one hundred dollars and commence in the Southern part of China and continue to have it changed until you reach the Northern part, you would have nothing left by the time you arrived there—you wouldn't have a nickel. The Chinese take a dollar and balance it up and see if it has a true ring; when they have nothing else to do, you will see them ringing dollars. The native Chinamen are dishonest, all the way through. It is a common custom for those in a bank to have a whole lot of keys to the safe; they all open the safe together; they all go with four or five keys, and all turn their keys and open the safe—one can't open the safe without the others. A question which is invariably put to the missionaries in regard to native converts is this: Now about these native converts—you are

sure you can trust them implicitly in regard to money matters? Friends, it was really embarrassing; there was usually a pause. Presently one would say, I think so. I want to say that I have the highest regard for converted Christian Chinamen, or the Japanese—they are a long ways ahead of me—but that old habit has been ground into them.

Do you know their four great industries? The post office system, the railroads, the customs, and the last, which is a peculiar one and not in this country, the salt mines. The post office and railroads as a rule are in charge of the government over there. I was surprised to find the post office in the hands of foreigners. They have put all railroads in the hands of foreigners, and all customs, and lately, before we got there, had turned over all salt to them. The truth of the matter is, the Chinese are so dishonest they can't trust themselves with these things; they had tried it and failed; they are such grafters, and the system of graft and dishonesty is simply rampant in China, from one end to another. One day we were passing along the canal and found a boat hauled up on the bank. I asked the man what was the trouble; I said in the name of common sense, why don't you run it. He said, well, I will tell you in a second. The man from whom it was bought charged twice as much for it as it was worth, and he put the money in his pocket. The man who brought it up here, got his "squeeze"; and every man who had anything to do with the transaction got his "squeeze"; and when they found that they could not "squeeze" any more out of it, they pulled it up on the bank. There were two boats up there; and I think, though I am not sure, that the man said those boats had never been in service at all. He said that this system of graft and "squeeze" was common; said that when a car was to be moved, you first had to pay the engineer; that you had to pay the brakeman; had to pay the fireman, the switchman—that you had actually to pay the oiler, before that car of freight would be moved, and that, consequently, a man had to pay twice as much freight as it was worth. He said that he knew of a case where the oiler who was not bribed put sand in the boxes instead of oil, and consequently the car wouldn't move, or run.

We don't know anything about cruelty. One of the methods of treating lung cases is to stick in needles. Mr. Rowland had me take photographs of a little boy who had a needle stuck in his back and one stuck in his chest—the idea being to let these meet so as to let the evil

spirit out. Sometimes they put these needles in red hot. It is not uncommon, when a child is sick, to hold it over the fire, to try to burn the sickness out of the child. How do you suppose they treat criminals in China? When they are put in jail for an ordinary crime, they don't feed the man—if his own relatives don't feed him, he dies. Men are put in boxes having one hole—just big enough for the man to get his head through—they are put in for life, or for death. They bring this man bread and water twice a day, and leave him there until he dies.

Over in China they don't have any insane asylums; they simply take the insane and chain them to the floor.

Do you know that suicide is very common in China? I met one missionary who said that one day he found forty suicides. Murder! I wouldn't give a cent for a man's life in China. We couldn't go through some roads, we were afraid we would be shot. A missionary had been shot a day or two before. We had to pick our way. They sent out soldiers for these robbers, and they actually turned robbers themselves.

I wish I had time to tell you about the awful sight I saw in our ship, hundreds of Chinese just doing three things—eating, sleeping or gambling. They had every sort of gambling device you can imagine. They didn't pay any attention to us, so intent were they on making that money—all these Chinese down there trying to rob somebody of their money.

Friends, if ever there was a sick nation in the world it is China. Of all the places on the globe that I would rather not live, it is China.

What is the second great impression? It is the remedy. You can talk about morals, about business, about ethics and about going over and educating those people—it won't do. What is the only thing that keeps this people, this country in its place? The religion of Jesus Christ. I have come to the conclusion that that so-called German "culture" hasn't transformed Germany. The only thing is the saving gospel of Christ—Christianity with its morals. There are three phases—the physical, mental and moral. We take care of the physical through the hospitals; the mental through the schools; the moral through the Church.

I want to say another thing: The missionaries are not idle. I have heard time and again that they were idle—I want to say that this is all a lie. I don't want to use harsh terms, but anyone who has been over there and comes back and says that, hasn't been within one



hundred miles of a missionary; they come back and say that the missionaries are idle. I heard one man say that a missionary was living in a hundred thousand dollar home. They tell more lies than you can imagine.

Now, the next is the great OPPORTUNITY. NOW is the time. The Chinese used to be prejudiced; now they are not. The old religions are going. They have no confidence in Confucius and Buddhism. The ships are floating abroad, and now is the time, the golden time, the great opportunity of the missionaries.

Now, just another word, and I am through. The last impression that forces itself upon me is the great *responsibility*. Now, my friends, we have been blessed with Christianity; we have been blessed with peace. I want to tell you, young men, just as sure as I live, we are going to be held to account.

How much money ought a man to give to foreign missions? I am not going to say. I will say that any man who would go out and buy a \$10.00 automobile horn and give \$5.00 to foreign missions is not much interested in foreign missions. I will say that any woman who will pay \$15.00 for a hat and trimmings and give \$5.00 to foreign missions, is not much interested in foreign missions. When you once become interested in foreign missions, it is very fascinating. It is interesting to study how some machine runs, but I pledge you my word, if you will study the races of the earth, study their ways, their customs and habits, you will become fascinated.

In the great battle, when the British forces under Nelson were looking at the ship to see what flag would be run up in the war, what was it?

“England expects every man to do his duty.”

Now, my friends, there is a brighter one—there is a war against the saloons—against prostitution—against dishonesty—against heathenism to-day in the foreign nations. The last message I give to you from that far-distant country, where the hordes are shouting and battling, I will give you a message, if you are Christian men—

Jehovah expects every man to do his duty.





A MODERN SOUTHERN PRES-  
BYTERIAN CHURCH  
FIRST PRESBYTERIAN CHURCH  
CHATTANOOGA, COST \$125,000



DR. J. W. BRADLEY'S  
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BEST TYPE  
MISSIONARY HOME  
SOONCHUN KOREA  
COST \$2,500



CHURCH, KOBE, JAPAN  
COST \$750.00

## MISSIONARY DIVIDENDS.

BY MR. CHAS. A. ROWLAND, *Athens, Ga.*

It was my good fortune last spring and summer to visit our mission stations in the Orient. Because of this opportunity to study our foreign mission work at first hands, I am asked to make a report to you to-day.

The Laymen's Missionary Movement, from its inception, has encouraged the visitation of the mission fields by laymen, and I hope the day is not far distant when it will be the accepted thing, rather than the unusual, for laymen to make such investigations.

We spent five months investigating our work. We visited every Southern Presbyterian station in the East except three in China. We held twenty-five conferences with missionaries; seven conferences with native workers and had innumerable interviews with officials, educational leaders and business men. We used a carefully prepared form of questions and kept a record of the answers received.

## OCCUPATION OF THE FIELD.

Among other questions that were put, perhaps none interested us more than this: What do you regard as your territory? In the answers I was delighted to find a clear-cut understanding.

*In Japan.* We are at work in six provinces. In four we work alone practically.

*In Korea.* We are located in two provinces, where absolutely no other Church is at work.

*In China.* Our territory is not so isolated except in North Kiangsu province. Here, except for a very small corner, we have the whole field to ourselves.

In Mid-China, where the work is more complicated, a mutual understanding prevails. In Hangchow, a city of a million, five denominations are at work. Here we found a Union Evangelistic Committee. I have a copy of the constitution. Its purpose is to unite all the Christian forces to present the Gospel to the entire city. The sphere of each Church is divided by streets, and if a Church member moves over into another section, he moves his Church letter as well.

In Kashing we are in full possession of the city and territory. This is due to the statesmanship of our Mr. Hudson. When the London Missionary Society came there a few years ago he advised them to locate to the East and leave Kashing to us. This they agreed to do.

When the Southern Methodists came a little later, he likewise urged them to occupy Huchow to the West, a large unoccupied center. This they did.

So, instead of three missions being located in one station and competing with one another, we have three centers far enough removed to prevent competition and to more speedily evangelize the province of Chekiang.

In every conference we put this question: What ideals dominate the native Church in regard to requirements for Church membership?

We were particularly impressed to find that the requirements are far more strict than here at home. Sabbath observance is one of the chief obstacles. A number of missionaries said if they would waive this requirement they could take in immediately from 50 to 100 members. Many a battle royal is being fought over this question, and I am sorry to say, many are lost. Those who win out, however, make stalwart virile Christians—lives that count.

#### PROPERTY INVESTMENTS.

Now I want to speak about some of our investments over there. In Japan property values are rising rapidly. It is a great pity we did not buy property years ago. For instance, in Tokushima, Mr. Logan's lot cost \$180.00; worth to-day, \$3,750.00; house cost \$600.00; house would cost to-day, \$2,000.00. Mr. Ostrom's home cost \$750.00; Mr. Ostrom's home would cost to-day, \$3,000.00.

In Korea, values are likewise going up tremendously. Fortunately here the missionaries purchased early and bought large compounds. Property to-day worth many times its original cost. In Kashing, China, Mr. Hudson has shown splendid executive ability in the selection and purchase of property there. He bought a large tract—old grave sites—and at a small cost. We own there a most valuable compound. I spent some time looking over the immense bundle of deeds that had been necessary to secure the property. Great credit is due Mr. Hudson for the business-like manner in which he has handled all these intricate title deeds.



## THE LAYMEN'S HOSPITAL.

You remember at our Birmingham Convention, at the conclusion of Dr. J. W. Bradley's address, the men rose up spontaneously and gave him \$10,000.00 for a hospital. It was a wonderful sight, and I will never forget it and the fact that I had to rise and stop the men from giving when enough had been subscribed. Well, men, I saw how that money was invested. On the accompanying page you will see the picture of the hospital, built at a cost of \$6,000.00, the other \$4,000.00 being put into a large compound, walls and outbuildings. This plant is doing business. Here is an investment that for returns can hardly be excelled.

The records for the nine months previous to our arrival show: Patients treated, 14,221; major operations under ether, 207; minor operations, 693; in patients, 330. The Executive Committee appropriates \$50.00 per month for maintenance of this hospital. How about this for dividends? Can you match this anywhere in this country? Does anyone regret putting money into an investment that pays like this?

## A COMPARISON OF INVESTMENTS.

Now, while on this subject of investments, let us look at these cuts (see insert). First we have here a modern Southern Presbyterian Church built at a cost of \$125,000. The same amount invested in China would put up 21 such buildings as Dr. Bradley's Hospital or purchase land, build and equip twelve such plants. We have only eleven hospitals in all our fields, so there is more money invested in this one Church building here at home than the Southern Presbyterian Church has put into the entire hospital equipment of its foreign mission work.

Take a look at this residence. This is the best type of missionary home, and is located in our latest station, Soonchun, Korea. This is the station supported in full by Mr. Geo. W. Watts, of Durham, N. C. Mr. Watts, as you know, provides for the thirteen missionaries located at this point and has the great satisfaction of being instrumental in giving the gospel to 225,000 Koreans. We allow our missionaries \$2,500.00 for their homes. If the funds put into the modern Church went into missionary's homes, it would provide for sixty such buildings.

One other comparison. Here is a photograph of the Sosai Church, Kobe, Japan, built at a cost of \$750.00. This is new, attractive and

well-built, and is the third building put up for this Church as it has grown in numbers. The same amount invested in this modern Church would build 166 such chapels in the Orient.

Now, I am not here to criticise the building of magnificent Churches. We have ample wealth to put them up and the dollars come in great measure from those who are able to give large sums. But, men, if you are willing and gladly put your hundreds and thousands into such structures, why not largely buy up some of the investments in the Orient? This modern Church plant is only used a few hours a week. Think of the constant, steady use of our mission plants in the Orient, day after day, many of them 24 hours in the day.

#### A UNIQUE INVESTMENT.

How many of you men would like to double the efficiency of a missionary? You can do it with a few hundred dollars. The roads in Japan and Korea are simply magnificent, and every one of our evangelists with a Ford car could easily get around to all his Churches and preaching points more than twice as often as he does. Here's our chance, men. The Japanese have introduced autos and have garages, thus making the use of a car in this way practical. When you figure it out, you will see what an investment this offers you. The committee has met all the initial cost of sending out the missionary, has met all his expenses while he was learning the language, his support for several years past and now you are permitted to come in with one initial outlay of \$500.00, and double a man's service and efficiency. There are numbers of such men available.

I saw this worked out in China, where one of our missionaries was given a motor boat. In his province canals go everywhere, instead of roads, and now this man is able to get over his field twice as often as heretofore. This is a practical way to link up with the field. What do you say, men?

The work is not without its weaknesses. We strongly advocated each mission appointing an efficiency committee to investigate and report each year on the work of every station and every missionary. While we met only some five or six missionaries who needed checking up, this would unquestionably improve the work of many and stimulate to more initiative as well as improve methods.

Before closing, I must pay a tribute to our missionaries. Their liberality in giving to many unprovided needs of the work out of their

slender means, as well as all of their time, was noticeable everywhere. Their willingness to bear personal discomforts, their manifest love for the natives was seen over and over again, and these qualities far more than offset the inability of some to work harmoniously with others and the disregard of a few for mission rules and regulations. We have a splendid body of men and women who are gladly giving themselves to make Christ known and to hasten His return. It was indeed an inspiration to see them at work.

I came away from Asia with the conviction that during the next five years we would see a wonderful growth and development in the Christian Church. This conviction deepens day by day as I recall numbers of earnest Christians whom I met and talked with face to face. They know Jesus Christ. He is to them a reality. They love Him and their testimony is being given daily and gladly and it is unanswerable.

It costs to be a Christian over there, and because of this fact, and because of those who have been tested and tried, and who are true blue, I have every confidence for the Church and its progress in the future.

\* \* \* \* \*

*“Should we be spending more for the work in our own city than for the rest of the world?”*

The Eight "As Much As" Churches in Entire Assembly Giving As Much for Others As for Themselves, and As Much for Others Abroad As for Others At Home

CHURCHES (Fully Supporting Pastor)	Membership	Church Expenses	Beneficences	Foreign Missions	For Miss. Per Capita
ARKANSAS:					
1. Texarkana First -----	161	\$3,319	\$3,812	\$2,762	\$17.15
2. Fordyce -----	175	2,337	2,634	1,538	8.78
KENTUCKY:					
3. Springfield -----	205	1,521	3,239	1,642	8.01
MISSISSIPPI:					
4. Oxford First -----	280	3,048	3,449	2,179	7.78
NORTH CAROLINA:					
5. Wilmington First -----	783	10,936	38,580	28,654	36.59
SOUTH CAROLINA:					
6. Greenville First -----	780	6,433	12,404	10,501	13.46
TENNESSEE:					
7. Chattanooga First -----	580	4,464	5,265	3,158	5.44
VIRGINIA:					
8. Woodstock -----	156	1,441	1,452	685	4.39

## WHAT IS THE MATTER WITH MEXICO?

BY MR. J. C. CANALES, *of Mexico.*

As the chairman has just suggested, I come here especially in the attitude of a delegate from the Mexican Mission now located in Brownsville, but having jurisdiction over the northern part of Mexico; and also as alternate from our Church, the American Presbyterian Church in Brownsville, which through me sends you greetings.

It is unnecessary for me to tell you of the grand work our missionaries are doing in northern Mexico, and throughout all Mexico. I desire simply to state to you that notwithstanding Mexico is now in the midst of a revolution and has been for four years, now is the right moment for us to send further missionaries as fast as we can, for the reason which I desire to expound to you. I will take a review of the Mexican situation so that you can see the need, and also may discover the cause of all these revolutions. When I say that the Catholic Church in Mexico is the cause of this revolution and unrest, I am not voicing simply my own sentiments, but the sentiments of the leaders of this great revolution, who themselves are not Protestants. They accuse the Catholic Church as the enemy of their liberty and base it on historical facts. They say that from the moment Mexico began to struggle for its liberty from Spain, the Catholic Church at once, instead of siding on the side of the patriots, was their most bitter enemy. It is true the great leaders of the nation, such as Hidalgo and Matamores, were priests themselves, yet they were excommunicated from the Church and persecuted by the Church and when they were caught they were tortured by the very Church itself, which shows that from the incipency of the nation in every struggle for liberty, the Church is always on the side of the oppressor, always on the side of tyranny and against the people. From 1821, when the Roman Catholic Church began its struggle for political influence and power, from 1821 to 1857, the struggle was between the clergy of the Church and the patriotic Mexican for liberty. The Church wanted to put themselves in power and were on the side of a tyrannical government. It wanted to own the instruments of power, and the people could not stand that very long, so began to struggle for liberty. Another great patriot



arose, and his work and struggle were against the Catholic Church and its influences. It was Juarez who first said, "We must have another religion here." It was he who said, "Protestantism is the only salvation for Mexico." Why? Perhaps because he could conceive the wonderful influence of it; not because he could see and appreciate the great truths involved in that faith, but simply because he wanted something to rival that great enemy of his own country. After the liberal government was substituted with Juarez at its head, the Church was not satisfied. It did not give up its fight, but immediately began to conspire against the liberty of our country. What did they do? They went right to Europe to that tyrannical monarch Napoleon the Third and begged him to come to them and establish a kingdom, an empire in Mexico. Absolutely the most treacherous act without parallel in history, delivering their own country into the hands of the enemy through the combined influence of the French bayonet and the Catholic Church, Maximilian was sent there, and the Catholic Church was arraigned against the side of the oppressed and on the side of the oppressor. This state of affairs Mexico was able to overthrow, happily, through the influence of this country, which did a great deal to overthrow that empire. Then a series of struggles commenced and Diaz took hold of the government and established a government on the line suggested by Juarez, a liberal government. The Catholic Church never forgot its position. It is true that during all this time the Catholic Church had been in the attitude of—well, it had lost its influence and had been discredited; but little by little it began to raise its head, until finally it felt itself sufficiently powerful to again get hold of the government; and through Diaz's better-half began to acquire that power and finally acquired it before he was completely overthrown from the government. Thus during the later years of his government the Catholic party became powerful and again commenced to make demonstrations reaching out for the reins of the government. Madero started his great fight against tyranny—the tyranny of Diaz—he wanted to give his countrymen their freedom; he wanted to establish a government based on the principle of freedom and democracy. Where do you find the Catholic Church? Arraigned against him and supporting the tyranny of Diaz. Why? Because it was to their own benefit to have Diaz there. They did not want any freedom or democracy there. Then Madero gets into power and one of his own creatures, whom he had elevated to a responsible position, Huerta, betrayed him, and committed the most heinous offense or crime to

kill and murder President Madero. Where do you find the Catholic Church? Here is a murderer self-convicted,—traitor of his own country. Where do we find the Church that knows the right? Supporting the right hand of Huerta and against the people of that government, and on the side of this murderer's government.

Do you see why these revolutions are? And I tell you expressly that the leaders of this revolution are against such a Church, and that they consider the Church the greatest enemy of Mexico.

My fellow Christians, the problem in Mexico is this, to oust the Catholic Church and substitute in its place a Church that is compatible with the ideals of government which they have. And the same thing would happen to us if the Catholic Church was as predominant here as it is in Mexico and South America. I call attention to the fact that the same thing which is happening to Mexico is happening to all Latin America. Wherever it predominates this spirit of unrest and revolution is found. Why? Because, the Catholic Church is never satisfied until it has absolute control of the government, and naturally the people will stand it a little while, and then they must overthrow it and it is just up and down playing hide-and-seek. In my judgment it is necessary in order to save those people to give them a religion, which really gives them a better conception of their own government, and that religion, in my opinion, is the Protestant religion. It is the greatest religion to prepare a people for freedom, and for a republican government and for democracy. As stated by speakers yesterday, it is the greatest symbol of democracy. Our own Church, the Presbyterian Church, is responsible for this form of government which we all enjoy. Look at the constitution of our Church and look at the constitution of our government and of our State government, and you will find a parallel in it, and I will tell you that it was patterned after the government of the Presbyterian Church.

Now, all the other Protestant Churches to a certain extent have that spirit of freedom and democracy, and, therefore, we are able to enjoy a liberal government. Why? Because religion is preparing us for that government, and that is what Mexico needs to-day. I say to you now that the time is ripe to-day. Why? Because the great barriers to Protestantism in Mexico are tumbling down, and one after the other is being discarded, and the first great pillar is the Catholic Church. To my mind I think that God is impatient that Mexico has not been conquered for Christ, and what we have failed to do God is obliged

to do by revolutions. This great revolution in two years has accomplished more to prepare the ground for Protestantism than anything under the sun. Listen to what one of the great leaders of the revolution has said has caused the trouble, and this great leader has simply voiced the sentiment of every one of the leaders of this great revolution. And this is not because they are Protestants, but statesmen with far-seeing faith that can penetrate right into the different causes and can grasp the true cause of the evils. He says, "In the interest of public health, morality and justice, the State of Nuevo Leon will limit the scope of the Catholic Church, which in its life has entirely forgotten its spiritual lesson and its sole right to be recognized by society. . . ."

That is the sentiment of this great revolution, which is doing great things for us Christians. They are absolutely crushing the great enemy and the greatest barrier to Protestantism, the Catholic Church. There is work for us there. While they are plucking up the weeds we must sow the right seeds there, otherwise the weeds will take the place of those pulled up. We have to send missionaries there to sow good seed to take the place of the weeds plucked up and burned by this revolutionary movement. For that reason I say now is the right time. If you let this chance get past us in Mexico, the Catholic Church will be restored and little by little begin to snatch its power, and then it will be beyond the power of Christians to do the great work until God Himself shall send another revolution to crush and destroy this enemy.

I say to you that the revolution has destroyed the Catholic Church and has indicted it as the enemy of liberty, and says that in the interest of public health—imagine, "In the interest of public health, morality and justice,"—a Church that claims to be the type of Christ, the "Greatest Moralist," that very Church is indicted because it is immoral and because it is a menace to public health and justice.

The next great barrier is the fact that heretofore on account of that war with Mexico in 1846, there has been a great deal of antagonism and a great deal of sentiment and animosity against America. The Mexican government and also the South American republic believe this government is grasping for power and territory, and in 1846, Mexico was in the condition it is in to-day, fighting among themselves, and when Texas was admitted to the Union, Mexico protested and withdrew its ministers, and that is the only cause of that declaration of war and America swept down and took over one-half of that territory. And, naturally, thinking Mexicans have always believed that

the United States was always watching and waiting for a pretense to grasp more territory, and did not like us as missionaries, even though so many men look on with suspicion—but I say God has given us another great example and sent us another means of destroying that deep-rooted hatred against America. Mexico provoked this country in every way. Why, you talk about the cause of the war in 1846, it is insignificant when compared with the cause given to this country last year, but I say that God sent down a better man, a godly man and a man at the helm of this government that was a democrat and a good Christian, and who said, "Why, those fellows don't really know what they are doing—they are doing it through ignorance and do not comprehend the extent of their crime or offense." So, instead of declaring war and absolutely whipping them because we could have done it in an instant, yet his principles forbade him; he was a democrat and he wanted to see every people howsoever insignificant and howsoever weak they were, not to be overpowered and destroyed by a powerful nation. And so all he did was to punish them for the insult just exactly as if a little child came to me and hit me, why, who of you would stand by and see me beat that little child? A teacher sees a child out there doing an offense, would you stand and see the teacher go over there and completely beat the child to death? No. He goes over and punishes him for the offense and says, "If you do that again, I will punish you again. This is the attitude of a Christian, of a great man, and I thank God that we have at the helm of this government a Christian man. I said at that time he has done more than all our missionaries could do to ameliorate that spirit of distrust of Mexico toward us, not only in Mexico, but in every South American Republic. Have you ever thought that all of the South American Republics have always looked toward us with suspicion? Have you ever thought that ninety-five per cent. of the South American trade is with England, France and Germany and not with America, and to us belongs that trade? The reason why? Because of the acts in 1846. They look at us with distrust and believe that we are grasping for power and territory, and that we are conspiring to overthrow their government and to grasp their resources. But this act of President Wilson will redound to the great benefit of this country. Because not only in a spiritual sense, but also in a material sense—business sense—will you find out before this great war is at an end we have absolutely ninety-five per cent. of the trade with South America. It belongs to us. That kindly

Christian act has done that double good. After that we can say to them that we can not give Mexico back its territory, but I tell you what we can give them—we can give them a better country, a better government by giving them a better religion. It is our day to-day while the time is ripe, while the harvest fields are white and ready to be harvested, to send our missionaries there, and while great armies are cutting out the weeds, we can supplant the Catholic bigotry. We will be sowing seed of God and good government. When we have done that we have discharged our duty. We have found to-day our greatest chance. When we go to give account for ourselves, when we tell Him what we have done for Japan or China, or Africa, He will say, "What have you done for your neighbor, Mexico; have you let the devil take care of him?" Are we going to send missionaries now and sow the right seed of a better religion and a better government?



## BRAZIL AS A MISSION FIELD.

BY REV. S. H. CHESTER, D. D.,  
*Secretary Foreign Missions, Nashville, Tenn.*

A student of Union Theological Seminary was once assigned the task of reading a theological thesis of ten minutes in length. He chose for his subject, "The Origin, Tendency and Result of All Things." It is not quite so difficult a task as that which is assigned to me, to describe in fifteen minutes the missionary situation in Brazil, the greatest of Latin-American countries, and one of the greatest countries in the world.

The two harbors, whose rival claims to be the most beautiful in the world have never been determined, are those of Naples and Rio de Janeiro. The harbor of Rio possesses the advantage over that of Naples that no frowning Vesuvius overlooks it, threatening destruction to the unwary traveler or the peaceful citizen sleeping at its base. The city of Rio is surpassed by few of the world's capitals in architectural features, and by none of them, in beauty of situation.

What Brazil as a whole is pre-eminent for, however, is not the beauty of its natural scenery, but the general average of the productivity of its soil. Being very nearly of the same geographical extent as the United States of North America, I give it as my opinion, without claiming to be an authority, that it far surpasses this country in its capacity of supporting population. Traveling across our United States from North to South or East to West, you will find a continual alternation of sandy savannah, sterile ridge, alluvial valley, rugged mountain, limestone belt and arid plain, with poor land always largely in the majority. Traveling over Brazil from North to South or from East of the Andes West, you will find everywhere the same kind of top soil. The geologists tell us that somewhere back in the days before Adam an immense glacier slid from the foot of the Andes into the Atlantic Ocean, spreading over the whole surface of the land a paste of several feet in thickness of red clay mixed with gravel. While this soil is characterized by some variety of fertility, it is of sufficient fertility everywhere to produce a fairly adequate food supply for the

present population with almost no cultivation at all. With the exception of some of the great coffee plantations in the South, there is no scientific farming in Brazil. In all my travels through the country, I only remember seeing one plow, and that was going begging for a purchaser, in a store in Rio. With such primitive methods of cultivation as prevail, the valleys produce abundantly of sugar cane and corn and rice and beans. A large variety of tropical bread fruits contributes to the food supply, and the grass on the hills furnishes pasture the year round for innumerable cattle. With such handling as the people of Germany or Belgium give the soil on which they live, the capacity of Brazil for supporting population would be almost limitless.

#### DEVELOPMENT OF THE COUNTRY.

Notwithstanding these natural advantages, and the fact that the Portuguese colonized Brazil about the same time that the Pilgrim Fathers came to North America, the resources of the country are almost wholly undeveloped. The population is less than one-fourth as great as that of the United States of North America. The railroad mileage is less than one-twentieth of ours, being not more than that of the single system of the Southern Railway. Interior transportation is still largely done on pack horses and on two-wheeled ox carts, whose screeching wooden axles announce their approach for miles before they come in sight. The country roads are simply gulleys that have been dug by the wagon wheels in the soft gravelly soil.

#### CLIMATE.

One reason for this slow development is no doubt the semi-tropical climate, which is not conducive to energy and enterprise. The ease with which the necessities of life may be obtained has a tendency to make the people satisfied merely to obtain them, without thinking very much about the progress of the country.

#### GOVERNMENT.

Another reason is the imperial form of government, with its multitudinous officialdom, which the first colonists brought with them from Portugal. As always happens in such cases legislation is directed towards the production of government revenue to be handled by the

officials rather than towards the general prosperity of the country, and the administration of the government is conducted, first and foremost, with a view to their own personal interests.

In 1889, the Imperial Government was overthrown, and a Republic, with a constitution modeled closely after ours, was set up. The Brazilians, however, obtained their free institutions without having had any previous training in the art of administering them, and without paying any price for them, either of blood or treasure. Under the Republic, the same officials, or their immediate descendants, have been in charge, and with no good Emperor like Dom Pedro to restrain them, their rule has resulted in universal business stagnation and a general paralysis of industry. The continual fluctuation in the value of their standard coin, the milreis, has had the effect that the largest single industry in the country is that of betting on what the value of the milreis will be to-morrow.

#### RELIGION.

But the chief responsibility for the condition of Brazil, industrially, intellectually, morally and religiously, lies at the door of the Brazilian Church, which, for three hundred and fifty years, had uninterrupted sway over the people in every department of their life.

Having entire control of both public and private education, its achievement in that line was to bring less than one-tenth of the people to the plane of being able to read and write. When that is said, we have all the explanation needed of the lack of industrial development; for no illiterate people have ever been known to accomplish the industrial development of any country.

The moral situation is revealed in the fact that, in the census of 1890, over two and a half millions, about one-sixth of the entire population, were returned as of illegitimate birth. This was partly due to the fact that the price of the marriage ceremony charged by the priests was so exorbitant that many of those who lived together in the family relation were obliged to forego the sanction of the marriage bond.

In religion, one achievement of the church was to make Brazil, in the matter of names and signs and symbols, the most Christian country in the world. Every village has its large wooden cross, erected on the tallest neighboring hill which dominates the scene, and is supposed to give its Christian character to the village. Priests and friars are thick in the streets of every town and village, and cathedrals, churches,

chapels and shrines are everywhere. Religious festivals, with costly fireworks and spectacular processions, consume so much of the people's time that they seriously interfere with the transaction of business. At least one-half of the male children are named after one or another of the twelve Apostles, or after some saint in the Romish calendar. A saloon in the city of Rio, having the usual display of such places in its front window, had the name written above the door, "The Restaurant of the Children of Heaven." Another one that I heard of had for its sign, "The Hangout of John the Baptist."

When we come to the realities that should correspond to these names, we find a condition just about the exact opposite of what the names would imply.

Let it be understood that I am speaking not of the Roman Catholic Church in the abstract, but of the Church as I saw it, and as others have seen it, in Brazil. I am sure that many of the Saints of God are to be found within the pale of the Romish Church. If Cardinal Mercier were here, the man who wrote that noble pastoral letter to his afflicted flock in Belgium, I would love to clasp him by the hand and claim him as a Christian brother. For all that the Romish Church has a heavy account to render for the record it has made in Brazil, and in the other countries in Latin America.

I should be sorry to misrepresent even the Brazilian priesthood, for I have no doubt that in Brazil, as elsewhere, there are some good men among them. But taking them as a class, they are a sufficient explanation of all the corruption and superstition and moral degradation that disgraces the Christian name in Brazil. After three years of living among them, Prof. Louis Agassiz, the great scientist, who was of French birth, and who had no prejudice against the Romish Church as such, said of them, "Their ignorance is patent, their character most corrupt and their influence deep-seated and powerful." For one of them to marry would be contrary to the canons of the Church and would lead to his deposition. It does not interfere with his official standing, however, if he lives, as many of them do, in open concubinage. The relation of many of them to the people impressed me as being very similar to that of the Buddhist Priesthood in China and Japan. They are considered indispensable in connection with certain functions and occasions. They must be on hand to perform the marriage ceremony for those who are able to afford that luxury, to administer extreme unction to the dying, to bury the dead, to give absolution to those

whose consciences trouble them on account of their crimes, and, for a consideration, to secure the release of souls from purgatory. Apart from these official functions, the people have little use for them, and they are the most disreputable element in the communities in which they reside.

The effect of this on the educated class, many of whom are outwardly attached to the Church as a matter of respectability, is, that they have become disgusted with the representation of Christianity which they find in the Church, and have either become avowed unbelievers and rationalists, or have re-acted to the opposite extreme and taken up with spiritualistic mediums as their religious guides.

The ignorant masses are what they could not help from being under the tuition of such a priesthood. The objects of their worship are mainly the images and bones of departed saints. The Christ of whom they know is only the dead Christ, and the Virgin Mary and the saints are those to whom they look as living Saviours. Images of God the Father are paraded before the people in defiance of the second commandment, which they have expunged from the decalogue. Some of the superstitious rites practiced among them are too gross and revolting to be described. I saw at Lavras a company of very black Africans in gaudy array, bearing banners with doves embroidered on them, beating tambourines and performing dances similar to those that may to-day be seen in the villages of Central Africa. This procession was supposed to be in honor of the Holy Spirit. Images of the Virgin and the saints are scattered along the highways, where their shrines are visited and enriched by the deluded people. Under the Empire, there was an image of St. Anthony in the city of Bahia which bore the commission of a General in the Army and received a General's salary from the government. This salary was the perquisite of the priest who had charge of the idol. A lawyer in the city of Pernambuco obtained possession of a human skeleton which he succeeded in persuading the people was that of a person formerly known in that region, St. Severino. He had the skeleton covered with leather and stuffed and set it up in the Church as an object of worship, the Church being located on a farm which he owned in the outskirts of the city. St. Severino proved to be a miracle worker, whose benefits in the way of bringing about happy issues of things in general were in proportion to the value of the votive offerings made at his shrine. On the income derived from this source the Pernambuco lawyer was able to abandon



both his law practice and his farming operations and to maintain a handsome home in the suburbs.

It would be possible to multiply indefinitely such illustrations of the degradation to which the so-called Christianity of Brazil has come. Wherever such things are found, whether they have attached to them the name of Christian or pagan, we find a proper field for the missionary operations of our protestant Christendom.

#### MISSION WORK.

The laws of Brazil guaranteeing religious liberty are all that could be desired. The execution of those laws, however, especially in places remote from the seat of government, is often very difficult. One of the features of Brazilian social life brought over from Portugal in the sixteenth century was the bravo, or professional assassin. Organized bands of these are still to be found in many places, which are usually in the service of the political leader of the locality, who protects them from the law and protects from them whom he chooses, and uses them to remove inconvenient obstructions in the way of his political ambition. These bands have proven ready instruments in the hands of fanatical priests in their work of opposing the introduction of Protestantism. Our missionary, Dr. Butler, was once assaulted by one of them in the streets of Canhotinho, and would have been killed had not a native minister walking by his side interposed his own person and received the assassin's dagger in his heart.

The people of Brazil, however, when once they have been persuaded to listen to the gospel message, have proven remarkably responsive to it. In that same town of Canhotinho, a few years before the incident referred to above, a native minister named Vera Cruz attempted to open gospel work. As soon as his arrival was known in the village the inn where he was stopping was surrounded by the local band of assassins, and he was ordered to leave the town by the next train for Pernambuco. While he was sitting on the railway platform, waiting for the train, the band of assassins decided that they would make an end of him once for all by stoning him to death. They sent for their captain, a man named Caetano, who lived on the hillside near by, to come and cast the first stone. When he came to where Vera Cruz was sitting he noticed that he was talking aloud to himself. His curiosity was aroused and he asked him the question, "Whom are you talking to, and what is it that you are saying?" Vera Cruz replied,

"I am talking to my heavenly Father, and I am asking Him, if to-day I must die, to have mercy on my soul and receive me to Himself." After a moment's hesitation Caetano said to him, "Come and go with me," and started up the hill towards his house with Vera Cruz, and the crowd following him. When he reached the front door, he motioned Vera Cruz inside and turned and said to the mob, "This man is my guest. He is going to spend the night with me and no man must lay hands on him." Then turning to Vera Cruz he said, "What did you come here for and what is it that you want?" He replied, "I came to preach the gospel and I only want a chance to speak to the people." Turning then to the crowd Caetano said, "Men, this man says he wants to preach the gospel. Come in and let us hear him preach it." As many as the house would hold then came in, and he preached to them. When he was through, the congregation was dismissed and another house full was brought in. This was repeated until the whole mob of several hundred persons had heard him preach.

During the night, Caetano heard Vera Cruz talking to himself again and cut a hole through the mud wall, in order to hear what he was saying. Seeing him on his knees praying he was smitten to the heart. He came in and kneeled down by the side of Vera Cruz and said, "Pray for me," and there, in the darkness of the night, this hardened ruffian was brought as an humble penitent to the feet of Christ. As he was formerly a leader of the ruffians, so he has since been a leader of the Christians in that community, where there is now an organized Church, with several hundred communing members. So it is in Brazil, as it has always been everywhere, that those who preach the gospel have no need to be ashamed of it, because it is the power of God unto salvation.

Nowhere in all our foreign missionary work has the investment made yielded a larger return than in Brazil. As the result of the labors of about forty-five years in co-operation with our brethren of the Presbyterian Church North, we have a Presbyterian communing membership of about 15,000, organized into seven Presbyteries, two Synods and a General Assembly, with its Boards of Home and Foreign Missions and all the machinery needed for aggressive work. Three years ago the Brazilian Presbyterian Church established a Foreign Mission in the mother country of Portugal. Its Home Mission Board is sending out evangelistic workers throughout the length and breadth of the land.

If all our foreign missionaries should now retire from that field, the native Church is sufficiently well established to maintain itself, and would both live and grow. That Church still greatly needs our help, however, and will need it for a long time to come in the immense evangelistic work which must be done before Protestantism attains the place it must attain in Brazil. Especially will our help be needed in furnishing the Church with an adequate supply of properly trained native ministers and leaders. This is what we are trying to do in Dr. Gammon's school at Lavras, in Dr. Waddell's school at Ponte Nova, at McKenzie College at Sao Paulo, in Dr. Henderlite's school at Garanhuns, and at the Theological Seminary where Dr. Smith teaches at Campinas. Furnished with these, the Presbyterian Church of Brazil will, in a few years, take its place among the strong and well organized forces that are working together for the evangelization of the world in this generation.

## IN BRAZIL.

BY REV. JOHN I. ARMSTRONG,

*Educational Secretary of Foreign Missions, Nashville, Tenn.*

Brazil, with 3,292,000 square miles, has a larger territory than the whole United States, leaving out Alaska and our island possessions. If we could add another State as large as Texas, or if we could add a territory equal to the combined area of Missouri, Arkansas, Oklahoma, Mississippi and Louisiana, the other states reached by this convention, we should have a territory almost exactly equal to Brazil.

The Pan-American Union, composed of twenty-one American republics, maintains an office in Washington City, which in September, 1914, estimated the population of Brazil at 24,000,000, divided probably into 9,500,000 whites, 3,000,000 blacks, 2,000,000 Indians, and 9,500,000 a mixture of two or more of the other three classes.

The Brazilian people are rather small of stature, brunette, good-looking, courteous, kind, generous, emotional and demonstrative, lovers of music and pleasure, and mentally alert and quick.

The great material resources of Brazil are still practically untouched. Every American eye is now especially turned to commerce between Latin America and the United States. For the year 1913 the total exchange of Latin American products and those of the United States was approximately \$818,000,000.00. Great Britain came second with \$638,000,000.00, and Germany third with \$408,000,000.00. Although the balance of trade was against us, our imports being \$184,000,000.00 more than our exports, yet many of these imports are valuable raw materials used in our factories.

Brazil faces three problems which must be solved in making real progress:

*The Educational Problem.* Only fifteen per cent., or one in seven of the people of Brazil, are able to read. In Brazil three persons in every hundred are in school, in the United States nineteen in every hundred. In Brazil eighty-five people out of every hundred can not read, in the United States eighty-five people in every hundred can read. Louisiana, on account of a large negro population, has a high per-

centage of illiteracy, thirty-eight to the hundred. Among the black population of Louisiana the percentage of illiteracy is sixty-one to the hundred. Thus illiteracy in Brazil is 33 per cent. greater than among the negroes of Louisiana. Japan, with a population about the same as all of South America, has 133,000 teachers and 7,500,000 scholars, while South America has only 43,000 teachers and 2,000,000 scholars. If mission schools are justified in Japan, as no one seems to doubt, they are more than threefold more justified in South America.

*The Moral Problem.* The moral condition of any people is particularly related to the family life of that people and every worthy human institution depends for its very existence on the family and on those relationships that secure a strong and permanent family life. In all South America the percentage of persons born outside of wedlock is high, varying in different parts and at different times from 15 per cent. to 70 per cent., or from one in seven to two in three. The figures for Brazil are 18 per cent, or one in six. There are other forms of immorality, but none so important as this in the moral problem facing Brazil.

*The Spiritual Problem.* In the United States we look to the student classes for leadership. Bishop Kinsolving, of the Protestant Episcopal Church in Brazil, asserts that not two in a hundred of the students acknowledge relationship with any religious organization. One who was for six years a Roman Catholic priest in South America said several years ago: "I do not think that the Church in any case reaches more than ten per cent. of the people, and in many places this is saying too much. I do not believe that of the 1,000,000 in Buenos Aires there are 200 men on any given Sunday at service." The Honorable James Bryce, of England, in a recent book on South America, makes this statement: "The absence of any religious foundation for thought and conduct is a grave misfortune for Latin America." A president of the Presbyterian Board of Foreign Missions, on returning from a visit to Brazil, quoted an interview with one who was at that time the most influential man in South America, and who said: "It is sad, sad, to see my people so miserable when they might be so happy. Their ills, physical and moral, spring from a common source, lack of religion."

We now bring against the Roman Catholic Church in South America the charge that she is responsible for the intellectual, moral and spiritual condition of the people. She claims 99 per cent. of the population of Brazil as belonging to her and hence the 85 per cent. of



illiteracy in Brazil is South American Roman Catholic illiteracy, caused to a large extent by refusing to allow the people to have the Bible. Hence also the 18 per cent. of illegitimacy in Brazil is South American Roman Catholic illegitimacy, caused to a large extent by the conduct and example of South American Roman Catholic priests, and to a still larger extent by the iniquitous practice of the South American Roman Catholic Church charging such exorbitant fees for performing the marriage ceremony that the people prefer to live together without marriage.

There are nineteen societies at work in Brazil, with 244 missionaries and 364 native workers, and a total of 28,903 communicants; and the work is described as most successful and fruitful

All Presbyterians are glad to remember that the first permanent mission work established in Brazil was by the Presbyterian Church in 1859, and that there is now a body of 15,000 Presbyterians in Brazil.

Our own branch of the Presbyterian Church began work in Brazil in 1869, where we have at present 36 missionaries, 21 organized Churches and four schools with 464 students. The annual cost of our work is about \$45,000.00.

The average number of converts last year was five and one-half for each of our missionaries. If we take all our ministers and their wives and all the other workers in the bounds of our Church at home who helped to win the 16,000 new members added last year, the average number of converts made by each worker is not any larger here than in Brazil, where the difficulties of the work are very much greater. Every reason, therefore, which urges us to continue and push forward our home work, can be urged in favor of continuing and pushing forward our work in Brazil.

But the great appeal of Brazil and all Latin America is to the conscience and to the sense of fair play of the men of our Church. Reference has already been made to the enormous sum of \$818,000,000 representing the value of the trade relations between the United States and Latin America in 1913. This value will inevitably increase greatly in the near future, and in addition millions of dollars of United States capital will be invested in Brazil and other Latin American countries. Are we willing and is it fair for us as Christian men, to profit by our trade relations and by the returns of our investments in these countries without establishing relations in which we may share with them the blessings of Christianity, which is the real basis of all that is best and most permanent in our own land?

## THE CALL OF KOREA.

BY REV. R. T. COIT, *Soonchun, Korea.*

I am profoundly aware how impossible it is in the time allotted Korea to present the call of that land which stands out in all missionary annals, as the one land where God has so marvelously opened doors and where such great triumphs of the gospel have been accomplished. But there is one on the platform with us this morning, who, because of his long and noteworthy service in the medical as well as the evangelistic work, is entitled to be heard, and I have divided my time with him, Dr. O. R. Avison, head of the Severance Union Medical College and Training School for Nurses, Seoul, Korea.

As conscious as I am of the presence of this vast throng of consecrated Southern Presbyterian laymen, I am more conscious of those hundreds of Koreans, Christian and heathen, who gathered to bid us farewell not many months ago, and with tears said, "Go in peace, loved shepherd, but remember to hurry back, after you are strong once more; for we are as sheep without a shepherd, ignorant, and we need you to teach us the way. Bring back others with you and tell the Church in America that the Korean Christians send them greeting and bid them send forth other laborers into the harvest."

I have chosen among the many calls of that land, just three which I will endeavor, as God shall help me, to lay upon your hearts.

1. *A Call From a People Whose Ear and Heart We Can Reach.*

This is a time of supreme crisis for Korea, because they are a broken-hearted people, with no hope of any separate national existence, and ruled by a people that, however beneficent their government, they dislike. This is not only true, but they are rapidly giving up faith in their old superstitions. The old is passing away, materially and spiritually, and they turn a ready ear to a gospel of hope and cheer.

The social and economic conditions of the country render it possible to gather the men together by thousands, and the Christians can and do gather in Bible classes lasting ten days, coming by the hundreds and in the North by the thousands, often walking more than a hundred miles, bringing their food with them. This is due to the fact that the great middle class do not work themselves, but employ the coolies or

serfs at a nominal wage to work their little farms, or plots. In the markets where the men gather by the thousands every five days, we have a fine opportunity to scatter religious literature and sell Gospels.

Last year more than a million Gospels in Korean were sold in the homes of the people by the colporteurs and Christians who went from house to house, from village to village, presenting the Gospel message. Much of this work is volunteer work on the part of the native Christians who give of their time as well as their money to the spread of the Gospel. The fact that the Christian literature and the Bible is printed in the native script as well as Chinese, (the latter the language of the educated classes), and that this once neglected and despised common native script has been taken up by the Church and all applicants for admission compelled to learn it, both men and women, has opened all Christian literature to the great bulk of the people, to whom the Chinese writings are a sealed book. We also print the Bible in Chinese for the use of the educated classes.

We can not only reach them now by virtue of these facts, but because foreigners have not yet come into Korea for commercially exploiting the country, with the consequent immoral living on the part of many. For be it said to our shame, that while many of those out in government and commercial pursuits, live as upright lives as at home, it is too sadly true that most of them throw morality to the winds when they leave behind them the restraints of civilization. Consequently, the Korean has seen very few foreigners but the missionaries and has a high opinion of them.

Just now the Bible is the supreme book to the Korean Christian and he studies it by day and by night with an eagerness to which we are strangers. Just as he was loyal to Confucius and his writings, so he is to this supreme revelation of God in His Word and His Son. But I fear that unless the Church at home follows up and lays hold on this supreme opportunity, that soon materialistic and atheistic cheap literature will flood the land and with ten thousand books claiming his thought, the Bible will not have the undivided attention now given it. Now is the time to mould life and thought on a Bible basis.

Word has just come of a great revival in that wonderful center of Pyengyang, where 3,000 people have just come out and decided for Christ during a meeting of two weeks. That is nearly as large an audience as is here before me this morning, just born into the kingdom. Their strong points are praying, studying of the Bible, personal work

and sacrificial giving, which enables them to be self-supporting in all their evangelistic work and other work outside of our large institutions.

2. *Facts Accomplished.*

The second call comes from facts accomplished. I have not time to dwell on these, but will refer you to this large chart stating fourteen of the most important.

All work under direction of Union Council.

Each Church or Board working in Korea assigned a definite and distinct territory.

Seven Presbyteries organized.

General Assembly in which Koreans outnumber foreigners.

Self-support.

Bible printed in native script, accessible to all.

Largest Presbyterian Seminary in the world at Pyongyang.

Union Medical College and Training School for Nurses at Seoul.

University and College, under joint control.

Union hymn book and Sunday school literature.

One million Gospels sold last year.

A Foreign Mission Board with five ordained native missionaries at work in two lands, the island of Quelpart and China.

Organized work in stations well located so as to be in easy reach of every native.

Thousands of heathen children gathered in Sunday school and more than 200,000 Christians, or one in every seventy a Christian.

Of these I wish to stress self-support, the basis of our work. These people are heroically self-sacrificing and give far beyond their ability for the support of the Gospel and for giving it to others who have not heard the glad tidings.

This is seen in the second one I would stress, the fact that they have undertaken to evangelize the large island of Quelpart, South of Korea, and after seven years' of work, have seven Churches there under two ordained native workers. Also, they have assigned to them a province in China and have sent three of their native workers there.

We have an adequate native leadership and we are training those who will be able to teach others also and to faithfully pass on what they have received. We have some men of fine intellect, leadership and great consecration. The Church would never have endured the

fiery trials through which it passed, had not it had a genuine grip on eternal truth and their Christianity been vital and real.

3. *I Wish to Stress as the Third Great Call, That of the Opportunity to Mould the Educational Life of Korea.* They are simply wild with a desire, a passion, for education. They have always held the scholar as their ideal and they are a literary people loyal to a book. But the Christians have found out the value of women and desire to educate their daughters as well as their sons. Japan has opened up a fine system of public schools, extending from the primary school within reach of every village, to the higher schools, literary and technical. The teachers in these are trained Japanese and Koreans, trained in Japan. But the awful fact presents itself that the majority of educated Japanese now in the universities of Japan and graduated from there, are either rank materialists or atheists or agnostics. They have thrown away their belief in Buddhism or Confucianism and deny all religious beliefs. Of the 5,000 students in the University of Tokio last year, 4,600 stated that they were either agnostics or atheists. How can the blind lead the blind, and Japan desires and claims to lead the Orient, and stands before them for all modern in thought and life.

In spite of the fact that most of the Korean students are in government schools, last year of the 500 Korean students in Tokio, 350 were Christians and the Koreans have a native pastor working among them so that most of them come back avowedly Christian. Our stations in Korea have high schools for both boys and girls at most of them and a system of country primary schools supported by the native Church. These primary schools send up a constant stream of young boys and girls to the higher institutions in our stations. These in turn send up the graduates to the Medical College at Seoul, the College at Pyengyang, the Industrial School at Sengdo or Seoul, and the Seminaries. Word has just come that the missionaries have finally agreed on Seoul as the point for the great University which will dominate the higher education of Korea. Now is our time to mould the educational life while we have the confidence of the people, the predominance in literature, and the grip on the primary schools in our country Churches.

Remember, that when God writes "opportunity" on one side of a door, He writes "responsibility" on the other.

The call which comes to you is one for sympathetic study of the field, intelligent prayer for the needs, and sacrificial giving to meet the opportunities.



## FACING THE SITUATION

“The night lies dark upon the earth,  
And we have light.  
So many have to grope their way,  
And we have sight.

One path is theirs and ours,  
Of sin and care,  
But we are borne along  
And they their burden bear.

Foot sore, heart weary they—  
Upon their way;  
Mute in their sorrow,  
While we kneel and pray.

Glad are they of a stone  
On which to rest—  
While we lie pillowed  
On a Father's breast.”

## IN KOREA.

BY W. H. FORSYTHE, M. D.

*Formerly Missionary in Korea, Louisville, Ky.*

It is indeed with great pleasure, and mighty grave responsibility, that I speak to you this morning in behalf of Korea. When Mr. Rowland wrote to me and asked me to come to this convention and bring you a message from Korea, it seemed to me that there were others who could do far better than I, and yet, I could not refuse the privilege to testify to the power of the gospel of Jesus Christ to save to the uttermost all who come unto Him. And, so I come as a witness to bear testimony to what God is doing in Korea, to His glory, and to the extension of His kingdom.

I just want to recall to your remembrances a passage given by the beloved Luke. You remember that John the Baptist had been thrown into prison, and he sent a message to our Savior: "John calling unto him two of his disciples sent them to Jesus saying, 'Art thou He?' . . ." There seems sometimes to have come into John's mind a doubt. Now look to the answer: "And in that same hour He cured many of their infirmities." Then Jesus said to them, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." And Korea, to-day, is a living monument of the truth of the words of our Savior. Missionary work is an indispensable testimony to the truth of the Gospel, and if we destroy that, we are destroying the greatest witnessing power, both at home and in the foreign lands.

Would we might have time this morning to go into the history of the work in Korea. That is impossible. It was through the work of Dr. Allen, medical missionary, that Korea was opened to the Gospel, and I am glad we have this morning with us, Dr. Avison, of the Severance Hospital, the successor of Dr. Allen, who used his medical work to open the Hermit nation. For years Korea had been the Hermit nation. They built a wall around their island, which shut out the world, and they had simply stagnated, and, like every Church and

every individual who shuts out the world, they became self-centred; they had become a curse, but God in His wonderful providence broke down the wall of their fortress, and, to-day, if you would travel around the world, you would travel from one end of Korea to the other. God made Korea the highway of the world to-day, and opened the Hermit nation to the Gospel of our Savior, but we can not go into the history of the country and of our work, but only bring you a word of testimony to the power of the Gospel.

Korea was the last nation we could have chosen from the economic human standpoint, but God has chosen the foolish things to confound the wise, and chosen the weak things in the world to confound the mighty nations of the world. Mr. Campbell White said that when he went to school, Korea was not on the map. What put Korea on the map? Nothing but the power of our Lord Jesus Christ. I don't remember whether Korea was on the map or not when I went to school; but a few years ago I remember that missionary work put Korea on the map in a very definite way for my life.

But what of the people? Their only religion is one of darkest superstition—devil worship. What kind of Christians have we in Korea? In the first place, my beloved fellow Christians, they honor God's word. They have given God's word the right of way. There is nothing in Korea to compare to the enthusiasm for baseball which we have in America, except their enthusiasm for the study of God's word. Would this convention might see the great Bible Study Conferences, in which men leave their work and walk for a hundred miles, through the snow and ice, carrying their provisions, to spend two weeks or more, in the study of God's Word! Then they go home and send their wives; and the mothers take their little children and walk through the snow over the rice fields, and then go back and tell their neighbors the story of God's wonderful gift to the world, our Lord and Savior, Jesus Christ.

Are we witnessing to-day as we should? A man says that when he was in Korea he found a young man who had spoken to thirty-four hundred men, witnessing to Jesus Christ in a personal way. In one of our colleges, a sophomore came, and he said, "Last year my studies were heavy and I did not have time, and I am sorry, but I have only spoken to thirty-two hundred men in the past six months in witnessing to Jesus Christ." How many men this morning here have spoken to three thousand people to lead them to Jesus Christ in the past six

months? I tell you they are a witnessing people. When a man is brought to Jesus Christ, he says, "My neighbor is lost, and I must speak to him." Are we witnessing?

And, then, my brother they are a praying people. Last night when I came into the hall I saw our beloved Chairman telling you the story of the Korean revival, and I wondered if you knew the story of that wonderful revival; how a pastor, seeing the coldness in his Church, and that it was slipping from his grasp, opened the doors in the night hours, and went into the Church, and there kneeled before God, and he raised that congregation to God. He told of their coldness and lack of zeal. An elder heard him, and he came, and he, too, kneeled there and raised that congregation to God, and then another man came and then another, until three hundred, and then five hundred crowded into that Church, and you know what happened? That wonderful revival swept over that Church and pouring up and out all over Korea, and thousands were gathered into the kingdom.

I am glad that laymen believe in prayer. Shall we only believe in it, or put it into effect, that we may spend to-day in prayer? God will take this convention and Dallas and Texas, and God will take America and the world. Over here in Philadelphia that whole city is being shaken as never in the history of that great city, or of all Christianity. Do you know for weeks seven thousand prayer meetings have been held over that city. Is it any wonder that Philadelphia is being shaken by the power of God? Shall we not more and more practice the power of prayer in our daily life?

And then, my fellow laymen, for I am a layman, these Koreans not only believe in God's Word and in witness bearing and in prayer, but they are willing to give; they are stewards. I would like to take an hour of your time to tell you how they give. I remember one day it became necessary to build a new Church at our station, and they brought the collection over to my home, and they had given their money, and there is not much money in Korea. We could get all the men we wanted for twenty cents a day, to work all day and work hard for twenty cents. I remember a man, a pastor, in our city in evangelical work earning six dollars per month and supporting his family, and giving a good deal. He said we must give something and he had nothing in the world, and he went home and said to his wife, "We must give something to help build the Church, and we have nothing in the world except our wedding presents, the brassware, dishes on

the table." And he came to our missionary and said, "I must give something to the Lord's work, and I have nothing to give. We have given all we can, and I have brought these dishes, this brassware, which is our wedding present, and if you will just buy this present, I will go down in town and buy the cheapest Japanese ware I can find, and I will give the difference to Jesus Christ." This missionary saw he was in earnest and she bought the brassware, the dishes off his table, and he went away happy because he had something to give to Jesus Christ. Are you willing to go home and sell the dishes off your table and use tinware?

There is an island off Korea, and when Dr. Moore was there, they told him that those boys out there were supporting a missionary, and he said, "How, they have not enough to eat themselves?" Those boys out there on that bald island were living on rice. If we had to live on rice, three times a day, in this land of plenty, we would cry hard times and grumble and growl and talk about hard times from Dallas to New York and back again, but if a man has rice three times a day in Korea he is wealthy. Let us not cry hard times in America when God has so richly blessed us, but those boys on that island sold their rice and came down in town, and purchased millet seed, and lived on millet seed, and were giving the difference to sending a missionary to the island, and were very willing to make that self-denial and sacrifice, and seemed glad.

There was a man in the North who had two sons, one was good and the other was bad. He owned a water mill, with which he made a living, and he wanted to leave that to his sons, but the good boy said to him, "No, God said that he that loved his mother more than me is not worthy of me. If you love the Lord more than you love your boys, will you not give that mill to Jesus Christ?" And he went to the Church and gave that mill to the Church, and they took the profits of that to support a worker. They love the Lord Jesus Christ more than they love their fathers and mothers and more than their children, and they believe in this, and they are putting it into effect.

You ought to remember a few years ago a young layman from Texas went to Korea, sent by the Laymen's Movement. He was making four and five thousand dollars a year over here, and the people told him he was crazy to give up a good job and go to Korea and live on merely enough to support himself and family. God took that young man, and, to-day, the wonderful Sunday School work in Korea is



moving thousands. I have here the report of that wonderful Sunday School Association; and he has given here the first page of the *Christian Herald* to the Sunday School work in Korea, and Mr. Swinehart, your layman representative from this great State of Texas—our Mr. Swinehart. When that Sunday School genius, Mr. M. L. Swinehart, entered the heathen villages, he established some twenty-five Sunday schools, and this Sunday School work is now sweeping Korea. Isn't it wonderful?

You stand back of men like that in Korea, and we praise God for what the laymen have done for Korea. You have supplied Korea in a measure with what we have asked for. We do not want to be selfish, and we want to ask that, what you have done for Korea, you will do for China and for the other fields. May God bless you, and may He hasten the time when the gates shall open and the King of Glory shall come in.

## NEED OF JAPAN.

BY REV. T. KAGAWA,

*In Charge of Slum Work, Kobe, Japan.*

It is a great privilege for me this afternoon to speak about Japan and Japan's need of Christ.

But before I proceed with my talk will you permit me to express my hearty thanks for your efforts for the evangelization of our country and for your great sacrifices to lift up our civilization in Japan? From Admiral Perry's arrival to the present time you and your country, especially Christian America, have been and are our teachers and instructors, for which we, especially Christians, are evermore thankful. So let me thank you for it at this time, for what you have done for us.

Now let us come back to my given subject. We have three things to think of in connection with Christian work in Japan—the difficulty, need, and the victory.

As to the difficulties, there are three of these. In the first place, the Japanese in early days became disgusted with Christianity and this same feeling lives to-day. This feeling arose in this way. About three hundred and fifty years ago Francis Xavier came to Japan and remained only two years. But he left about 300,000 converts behind him. Though he himself was a fine apostle, his followers, some of them Jesuit priests, misled the Christians, and this brought about an event which was the most unfortunate of all the Japanese history. This was the great rebellion of Christians and their massacre.

Japan was not strong at that time, and she asked the help of the Dutch people, who had big cannons, and with great difficulty she subdued the Christians. Since that time Japan has not been able to forget this troublesome event. So even to-day in Japan, and, especially among the peasants, "Yaso," Christians, are considered the most rebellious people in the world.

But there is a greater difficulty than this in Japan. This is the Emperor worship and militarism. In Japan they almost worship the Emperor instead of honoring him. They have a very peculiar custom

in Japan. When they worship gods they clap their hands and pray. And you will find they do the same thing when the Emperor passes by. And as military success comes to Japan, this inclination to worship the Emperor grows stronger. So every inquirer has to decide this problem as the first step when he becomes a Christian. Cæsar or Christ? Son of a god or the only begotten son of our Heavenly Father? Which will he follow first?

But thirdly, for the greatest hindrance to Christianity is the Materialism and the Materialistic civilization. The greatest difficulty of the missionaries in Japan is the indifference of the people to the gospel. If a missionary calls on a Japanese to advertise a meeting that is to be held near by, the Japanese is very thankful for his calling. But he will answer as the merchants and farmers in Matthew, 22 chapter, did to the king's messengers, "I am very busy all the time. The business keeps me busy. So I haven't time to hear your talk. When I can find time I will go and hear you." So this makes a very good excuse. "No time!" They say that even for the gospel from heaven. But it is true that the Japanese have no time for the gospel. This is because they are heavily burdened with taxes and national loans, and because they have been too busy fighting to hear the gospel of peace. It is a pity! But these are the chief reasons why Japan could not receive the gospel as quickly as other countries.

But in spite of these hindrances there are deep reasons why Japan will have to hear Jesus' call. These reasons are bankruptcy of morality and native religions, increase of murders and burglaries, breaking up of the old family system and home, degradation of woman and man's licentiousness, and corruption of army and navy officers and government officials. The daily newspapers report every day the nation's disloyalty to herself. This sin betrays Japan. Japanese killed Russians but they can not kill sin. The increasing longing for salvation is manifested day by day. The Japanese can be so busy that they have no time to hear the gospel; but souls can never be satisfied with Mammon only.

Now, souls in Japan are awakening from their depth of sin and darkness. Ask any young man in Tokyo to-day, "What do you want now?" At once you will get your answer, "I want to find my soul at its best." The philosophies of Eucken and Bergson have influenced very much these young men and they are now going to find out more about spiritual things and the truth. So, you see, it is a great chance

to preach the gospel in Japan. Japan was never so well prepared as she is to-day to receive the gospel. If we miss this great opportunity, I fear we may never have as good a one again.

About two weeks ago I read a Japanese magazine which I had just received. It is edited by Count Okuma, the present prime minister of Japan. And in that magazine, I found a great essay about the future of Japan and the world after the war. It was written by Kwazan Kambara. He says, "There is a great age coming for the whole world—even for Japan—that is an age of repentance. And as for Japan it is now the time for introspection." Repentance? What? Repentance? What a word! I have never seen such a Japanese word before in a Japanese secular magazine by a non-Christian writer. But this word repentance is written by the pen of a noted writer.

So you see, the time has come to Japan that she is about to repent and be saved. Who will save her? By all means it is Christ. But the apostle Paul said, "How shall they believe in Him of whom they have not heard?" If we do not preach the gospel to her, then Japan will not be saved. But have we preached enough to them? No! Almost 90 per cent. of the Japanese have not yet heard the gospel. "What is the matter? Were the missionaries idle and the Christians in Japan sleeping?" you may ask. No, not at all! But the native Church is yet weak and as missionaries are few in number, they can not cover the whole field of Japan.

The rural district having 35,000,000 in population has not yet been reached. Lower classes are yet neglected. And the outcast class which is called "Eta" has never been reached. In the slums also the gospel has not yet been preached. Fishermen, sailors, factory girls and laborers have not yet heard the gospel. So it is necessary in the work of evangelizing Japan from this time to go down lower than in former times.

Everybody from abroad criticizes our Christianity, saying that it is not practiced. But this is not true because one-fourth of the whole of the charity work of Japan is done by Christians, and Christians in Japan are very few in number, there being only 200,000 including Roman Catholic and Greek Church. But what we lack is the power to reach the mass and lower classes. If I am not mistaken the preachers in Japan including foreign missionaries and native workers are too eager to see the independent Church. They work so eagerly for this that they forget the need of the mass. But this way of evangelization

is just the contrary to that which Buddhism and Shintoism have taken. The most influential religions in Japan are the religions among the poor. The "Sin" sect of Buddhism is one of the most influential among the poor. It is the religion of the outcast. "Ten-ri-kyo" is another. It is the religion of the ignorant peasants. These two religions are now conquering Japan. Both of them are very young in their origin and have very little truth embodied in them, but as they have been able to hold the faith of the poor people, they are the greatest religions in Japan. So Christianity must reach the poor if she is going to have the future in Japan, as yet only a few people have touched this class. But if we can reach them, it means to complete the victory of Christianity in Japan. But we need more men and better organization to do so. I want to pass on now and speak a few words about the problems which Japan has, namely, rural evangelization, educational missions and medical missions.

We need a well organized body for rural evangelization and more missionaries are called and more evangelists needed for it. We need Christian colleges and one good university. And also I am inclined to mention the need of the mission industrial schools. Because there are many young men who want education and also to secure independent income through some profession. And this class of young men is the class most easily reached. Therefore if we can have good industrial mission schools in small country towns, it will be very helpful.

As to medical missions, perhaps you will think that there is no need of them in such a country as Japan. But if we are to reach the lower classes they will be greatly needed. So far I have been thinking of the plan by which we might win in this campaign. But some of you ask whether the fight in Japan will be sure of victory or not.

God knows, Christ has won already in Japan. As Dr. Sherwood Eddy has well said in his book, Japanese Christianity must be measured by quality, not by quantity.

Christ has called Isii Juji, the father of orphans in Japan, to be the most heroic character, in order that he might show men what was the love of Christ. When he was called from a medical college in Okayama, he burned all his text-books and notes that he might serve God according to the one book.

Christ has called Yamamuro Gumpei, a Japanese Spurgeon or Moody, from a little printing company when he was a poor day worker.



Now he has thousands of converts every year in that difficult field of Japan.

Christ has called Paul Sayayama, the saint and modern apostle Paul in Japan, who sacrificed his whole life for Christ and died in poverty to establish the first Church in Osaka, the second biggest city in Japan.

Christ has called Sunpie Honna, who is a stone breaker and a man of prayer, and who is called the most righteous man in the whole of Japan, and whom the daily newspapers call the modern Christ in Japan.

And what the Christian women have done in Japan is also glorious. But I have not time to tell of all their achievements. Speaking of their sacrifices, Colonel Yamamuro, whom I have just mentioned, once said to me, "You must never forget the greatest achievements of Christians in Japan was effected by Christian women." Christ has won the Japanese women also. Then who will say that Christ will not win in Japan?

When General Booth, of the Salvation Army, came to Japan some laborers made a banner and carried it at the head of the general's procession. On it was written "Japan for Christ." Some patriots saw it and compelled him to take it away, saying, "Japan is not the country for Christ, but for the Emperor." But oh, the foolish patriots! Though they took away the banner, they could not take away that laborer's loving desire for the evangelization of his nation. So the motto of the banner lives even to this day in our hearts, namely, that we must strive to save even lowly souls in Japan for Christ that Christ may also rule in Japan.

"Japan for Christ!" It will be true and it must be true. For there is no other way by which we may be saved.

## IN JAPAN.

BY REV. H. H. MUNROE, *Missionary in Kochi, Japan.*

Dr. Silliman told you yesterday that the two words that characterize the Orient in the missionary vocabulary are "need" and "opportunity." I had written that sentence almost verbatim as the opening sentence of my remarks to you men about Japan. There was in the olden times a rule before the great Biblical Court, the Sanhedrin, that any fact was established in the mouths of two or three witnesses. I think that you will find that not only two or three, but all who are qualified to speak on the question of the Orient will say that the two words that express the missionary condition in any of these countries are Need and Opportunity.

Japan is a great nation. I have no time to dwell on that. I need not tell you that it is one of the most beautiful countries in the world; a place where it is a delight to live and to be; save for one fact—that there is no Christ there. I think that Japan is the paradox of the ages, illustrating the fact that a people may be mighty in all the accomplishments of modern might with a supersensibility along the lines of etiquette, education, landscape gardening and many other things, and yet be absolutely foolish in the things of God. From the princely noble to the remotest coolie, idolatry is rampant. I say to you that of fifty-three millions of people thirty millions are bowing down before idols and worshipping them—idols made with their own hands. When the European war broke out a few months ago, the Imperial Court sent an embassy to the shrine of the dead Emperor, who died in 1912, to announce that war had begun. This embassy was sent from the government to the other Imperial Shrines, and this statement came out in the newspapers as a matter of fact. Not only this but in the Imperial Diet itself, upon the occasion of the discussion and concern over Prince Katsura's policies, his political opponents made an effort to overthrow his cabinet, but not succeeding, they, with all the matter of factness that you would use in discussing any subject, decided in a caucus of their party to send a delegation to the shrine of the Emperor to beseech the aid of his august spirit in the overthrow of the ruling party.

And this is by the men who write the books of Japan, by the men who control the importing and exporting industries, and who have control of the educational forces of the Empire. I say that idolatry is rampant, everywhere, from the court down through the different grades of the people; it is not only the outcast and the plebeian—the lower classes of the people, who are worshipping idols in Japan. You will see scurrying along through the streets of Tokio a millionaire manufacturer in his automobile hurrying to one of the popular temples where he is going to worship his favorite god. Professors in the Imperial University, after lecturing to their classes in economics, political economy, and all the higher branches of education, will hurry from the class rooms down the Japanese streets to their homes where they bow down before a shrine and worship the family god with idolatrous Buddhist rites. Recently, a friend of mine on a visit to a shrine in a small town, saw a man dressed in silks, sitting down in front of a hole in the ground, watching for the appearance of a fox who dwelt in that hole. He was waiting to worship it. Fox worship to-day is widespread throughout Japan as it is in China. You find everything worshipped in Japan. The great pine tree is decorated with wisps of straw rope and sandals and paper prayers. Pilgrims come for great distances to worship. You see horses and cows worshipped in countless temples—it is hard to find anything that is not worshipped. Then down in Sanuki, way out there on the north coast of Shikoku, the fishermen cut off the head of a sardine and hang it up over their door and bow down and worship it for a prosperous haul in their fishing.

After the Russian war had ended and Japan had crushed that military autocracy and the victorious legions came back to Japan from Manchuria, a memorial service was held in Tokio to those who had fallen in that great conflict. Not to the human beings—not that memorial service, but a memorial service held to the horses that had died and their departed spirits were worshipped in the Imperial City of Tokio in 1905, the year I went to Japan. Not only that, but three years ago the plague—the bubonic plague—broke out in Kobe and the government had to put on a campaign in the extermination of rats, and tens of thousands were killed. An association of citizens then got together and arranged for a memorial service to be held, not on account of the slaying of the pest, but for the departed spirits of the dead rats that were put out of the way. We can not take time to

dwell on all the exploits in idolatry. I can only say that there is no country on the face of the earth where idolatry is half as ingenious and as varied, as paradoxical and as absurd as it is in Japan. You know in 1912, the great Meiji Tenno, the Emperor of New Japan, died. The authorities had tried for thirty years to make him a god. Then God laid His hand upon him and the news went out over the Empire that the Emperor was about to die, and ten thousand people gathered in the Imperial Palace grounds in front of the bridge across the moat, and from early morning until late at night the people bowed down and prayed for the life of the Emperor. They were praying to gods many and to lords many, hoping that if by chance there might be a god among them all who would hear their cry and answer them.

They were praying for the man that they had been trying to make a god, and one man who had more sense than the rest of them went out and got a cheap picture of the Emperor himself and brought it in and hung it on a cherry tree and bowed down and prayed to IT. This came out in the daily newspapers in 1912. I read it as one of the ordinary items of news. The police came along and made the man take the picture down and get out from the grounds. The man whom they had tried to make a god died. In all of the schools, in all of the government positions everywhere they had tried to make the Emperor a god, and he died and the nation was shaken to its very core, and they have not yet recovered from that shock. The saddest sight that I ever saw in Japan—the saddest sight I saw in the eight years of my work there—was two normal school girls kneeling down by a wayside shrine praying to an old, broken, dilapidated, moss-covered Buddha—an old stone image. They were girls who belonged to the normal school of the third grade, ready to go out and teach in the government schools; to teach the children of Japan, and they were themselves in deadly earnest praying to a lifeless idol. I say that is the saddest sight I have seen in Japan. It is bad enough to see little children being taken by their mothers and set down with their hands together in front of one of those old idols, being taught to pray to a thing made with hands, but to see it in the government normal schools, where they are trained to go out as intellectual guides for the youth of the land, to see the teachers themselves bowing down and praying to stock and stones, is enough to shock you. Can you realize that those people who are studying ancient Japanese classics, Chinese history, geometry, astronomy, politics, music, art, and all about what we do over here in

America and in Europe and in other places, actually bow down in front of a stone and worship it as a god?

I can not dwell longer on the fact that Japan is an idolatrous nation, where the need of Christ is apparent on every hand, where you can not go about by day or by night that you do not see evidences of the spiritual blindness of its people. You can understand how that for years after I went there, and even up until the time I left, the abiding impression given to me in regard to the people was this—that there is no Christ there. I have not been able to guess what the Japanese could do. I know what they have done. I know they have done more than any people outside of Europe and Western civilization. That they have done more than any people with what has been given them. They have taken Buddhism and modified and revised it and refined it until it is better than the tenets of Buddha himself. China and Korea have thrown away Buddhism—India, the home of Buddha himself is now irreligious in so far as his system is concerned. In Japan a traveler when he comes there and stands before the imposing temples, gorgeous in all their grandeur and their lacquered splendor, with marvelous idols where flocks—whole troops, of priests are ministering daily; and the crowds—the throngs, of people are coming up and worshipping—is compelled to admit that the Japanese are a most religious people. Why is it that Buddhism and Shintoism are so strongly entrenched in Japan to-day? Because we Christians have not sent out the light of Christ. They have done more with the husks of religious truth than any other people; they have done more in military and naval achievements, in their industrial institutions, in their educational institutions, than any other people besides those of Europe and the Occidental nations. What will they do when we obey Christ's command and give them the gospel of Jesus Christ? I can not even guess. To me Japan is still "X" in the equation, an x raised to the nth power. I don't know any more what Japan is going to do and will do than if I had never gone there. I do know that that people have traits and abilities that, if we can win them to Jesus Christ and instil in them as devoted a love for Him as is their love of their country and their love of their Emperor—if we can win them to the same loyalty they exhibit there, they will go out conquering and to conquer. In this certainty do you stand by the side of your missionaries?

Take a look at that map hanging there. That province of Tosa has six hundred and ninety-one thousand people in it to-day. Six hundred



and ninety-one thousand people, and there are two men there at this time—two ordained missionaries—John Moore and W. B. McIlwaine. Miss Annie Dowd, of the Industrial School, is there, but her time is taken up by the school work. Two men there to serve six hundred and ninety-one thousand men. You can figure that out for yourself. Nearly three hundred and fifty thousand people in there for each man, for either of those two missionaries to labor for.

Now, take those two provinces there of Gifu and Aichi, along with those three provinces in Shikoku, and you will find a population of over eight million, nearly nine million souls in those five provinces altogether, and we have among that number, counting five workers in America, and five in the language school at Tokio—thirty-five workers—for that immense number of people. There are twenty-five workers actively engaged in the work of teaching the gospel—that means there are one hundred and thirty-five thousand souls for each man and each woman—for every missionary, for every missionary's wife and every single lady, one hundred and thirty-five thousand souls. You can not find any more destitute section in China, or in Africa. So that I say that the great thing to-day that strikes you about Japan is that it is a place of greatest need, because of the great dearth of workers.

We can only understand this thing by comparison. I never like to compare our work with any other, and I don't think it does good to make adverse comparisons. When I went to Japan nine years ago, Korea had twenty-four missionaries. To-day it has seventy-six. The Japan mission had thirty-four. To-day it has thirty-eight, until last year we had a decrease in the number of ordained men of one after eight years' waiting. I want to tell you about some of those people and what the gospel has done over there. Kataoka Kenkichi was a charter member of Kochi Church; he was elected to the parliament, to the lower house of the Diet, and became Speaker. That man, the Speaker of the Imperial Diet, before opening every session of the committee of which he was a member, would bow his head in silent prayer, asking God's blessings upon his policies. Mr. Ebara, President of the Y. M. C. A. of Japan, and a faithful member of the Methodist Church, has been appointed a life member of the House of Peers by the Emperor.

Mr. Uemura, a member of the Presbyterian Church, is a most successful pastor of a large city Church of 800 members, editor of an influential Church paper; a professor in and president of a theological

school, and many other things. He is able to do as much work as six ordinary men.

Professor Ibuka is a man of eloquent and tremendous ability. But not only among the leaders, but among the rank and file of the Church there are numerous and striking examples of unusual piety, devoted love and faithful service to Christ under persecution.

I want to say just a word for the children of Japan—just a word about eight millions of school age, and there *are* eight millions; and ninety-eight per cent. of the boys are in school, and ninety-six per cent. of the girls are in school. I want you to know that there are seven million children in the schools of Japan, and I have never seen among them one that doubted. I have been up and down the length and breadth of that country, and I have never seen yet a child that refused to listen or that doubted *the Gospel* story when you told them of the Lord Jesus. They are waiting eagerly to listen and believe and accept that story. And, my brethren, there are one million a year that are passing out of the schools from that plastic, waiting, age—going beyond the possibilities of being reached: a million a year, not only that, but in Tosa, my own province, there are one hundred thousand school children waiting to hear the Gospel of Jesus Christ, waiting for any man or woman, or anybody with the love of Christ in their hearts, to go and tell them the story of the Friend of Children. And before I have been back there again for another eight years, all those one hundred thousand will have gone out and another hundred thousand will be in.

In that town of Kochi, where I live, there are two thousand high school girls and Mrs. Munroe has given every afternoon in the week from two till five o'clock, teaching them, until she had to go to bed and had to come home after the end of eight years, and those two thousand girls are going through school in *their* most plastic age, with no one to teach them of Christ, and they are going out to these people who are waiting to hear the message of Jesus, never having heard it themselves. I don't say the old idolators—the crystallized and petrified idolators—are waiting, but the *children, the eight million children*, are waiting and crying for the Gospel of life, and there is none to go in Christ's name to them!

## FACING THE SITUATION IN CHINA.

BY REV. J. L. STUART, D.D.,

*Professor Nanking School of Theology, Nanking, China.*

As to facing the situation in China, I want to stress five facts:

1. *China's bigness in its relation to world-issues.*

In the early days China was far away, and its strange people were unrelated to our lives except as being so many millions on millions of unsaved and perishing human souls. To-day the appeal of four hundred million individual humans waiting in their helpless, hopeless spiritual wretchedness remains as true as ever. But it is tremendously intensified by the new world conditions. The nations are being drawn closer together, with common problems and interests. The world is being inter-nationalized. For the first time in the history of men we are living among world-issues. Commerce is on a world basis. Civilization, knowledge, science, education—are being standardized and universalized. Christianity, too, by the great force of these currents, is becoming a world-issue. China's millions are no longer remote and unrelated, but are being swept into the stream of mingling nations. And they are the largest single unit. These 400,000,000 people are also one homogeneous entity—400,000,000 man-power strong. As such they must be reckoned with in world-events of the future, they will bulk large, they will have a tremendous, perhaps the dominating, influence in shaping the history of this century and the next. We can best think of China in terms of continents. Asia has 900,000,000 people, yet China is nearly one-half of Asia. China is equal in population to all of Europe. Eliminating Asia and Europe, China alone is larger than all the rest of the world combined—Africa, North and South America, the Pacific Islands. This vast homogeneous people, this single unit with its stupendous place under the sun, must be won for Christ.

2. *China's antiquity in the light of her ethical traditions.*

We are accustomed to remind ourselves that China is not only the largest, but also the most ancient, of the nations; that she was contem-

porary with Abraham and the heroes of Homer's poems and the earliest civilization of Babylon. But I want you to think now of that which has been most characteristic and fundamental in China's long history. Has it not been her loyalty to Confucius? It thrills the imagination to think how this one man has controlled the government and education and moral standards of one-fourth of our race through 2,500 years. But what did Confucius teach? You can gather it all, and all the volumes of his disciples into five words—love, righteousness, courtesy, knowledge, faith—the five constants of life, he called them. Confucius taught nothing of government, except in its moral aspects. To him education was for moral ends. He regulated social and personal life to maintain his ethical ideals. He cared for nothing in short but Moral Progress. And this is the man to whom that people have unanimously and enthusiastically yielded absolute allegiance for two millenniums and a half. It is splendid, superb, this ethical enthusiasm, radiating China's long history. The people who possess such a passion for moral ideals must be won to Christ.

3. *China's future in its significance for Christian Statesmanship.*

Bismarck, that shrewd old statesman, seer of Germany, said that hereafter as China goes, so goes the world. Our own John Hay pointed out that the statesman of the future who understood Chinese affairs would have the key to world-politics. In ancient times the civilization of mankind bordered on the Mediterranean, beginning with Babylon and working westward, Egypt, Judea, Greece, Rome. In modern times it has gone further westward around the Atlantic, the nations of Europe and our own Eastern States. The civilization of the future will be around the Pacific basin, our western coast, Japan, China. It is an impressive thought that the international welfare of the race, its peace or war, its moral, social, and religious outlook will perhaps some day be chiefly in the power of America and China to determine. God grant they may be bound together in a real deep friendship and in a common fight for freedom, righteousness and peace. It behooves us as Christian Strategists to win the nation with such a future to Christ.

4. *China's danger in consequence of the changing order.*

China is in danger, the gravest danger of her long existence. It is not an economic danger. Her soil is wonderfully fertile. Her vast mineral wealth awaits development. There is coal enough in the

single province of Shensi to supply the world's need at its present rate of consumption for 3,000 years. It has over 40,000 square miles of coal as against 300,000 for all the rest of the world. Pig-iron cast at Hankow can be shipped 1,000 miles down the Yangste River, all export duties paid, transported across the Pacific, and then sold with good profit less than the American product. In view of the coal and iron deposits, the immense number and vitality of the Chinese race, and the cheapness of labor, there is in China a prospect for industrial wealth which the Western world is just beginning to realize. Holland, England, New England and Germany, also had a remarkable increase in population as well as in wealth when they passed from the stage of hand-made to machine-manufactured articles. A German missionary predicts that China is now on the eve of a similar transition and that this will result in doubling her population within 100 years. What prevents the Chinese from entering into this rich inheritance? It is not the lack of construction skill. The Pekin-Kioin Railway, built wholly by Chinese engineers, is said to be the best railway in China, and to have been constructed at less cost than any foreign-built road. But the difficulty of building such railways or of opening up large mines is the difficulty of forming large companies. This springs from a mutual lack of confidence. Unfortunately, sad experience has produced this distrust. For while the Chinese is as an individual trader or banker, remarkably reliable, nevertheless when large funds are entrusted to boards of management where individual control is lacking, again and again those funds have melted away without constructing the railways nor opening the mines for which the money was prescribed. In a word, China must become sufficiently Christianized for business to become reliable, before she can enter upon a period of successful economic development. It was a striking testimony of the late Pierpont Morgan before the Senate Investigation Committee, that bankers made loans upon personal character rather than upon material securities. It has taken generations of Christian civilization to bring us to the point when money can be entrusted to others in the immense sums necessary for great industrial enterprises. China's business must be moralized before she can develop her resources, and unless she does develop her resources she is doomed. She is in danger therefore, but the danger is not really economic nor is it political. The Chinese have every quality for efficient democratic government. China has only one danger, one



weakness in her otherwise stable national life. It is moral. Contact with the West is rapidly sweeping away the superstitions and stupid prejudices of the past. But it is breaking up the moral standards as well. For the first time in her history her people make sport of the idols and her students laugh at Confucius and Mencius as old-fashioned. Among the students and upper classes philosophic skepticism, religious differentism and cynical selfish materialism are the prevailing categories. Religion is provincial, antiquated. Western infidelity is appallingly prevalent. And immorality follows—as a Japanese statesman has recently insisted—upon irreligion. Opium has been driven out in a heroic struggle for freedom from the hateful drug. But it is being replaced by beer, whiskey, wine, cocaine. Divorce was almost unknown in the old days. One evidence of republican liberty is found in the seventy odd divorces granted in a few months in a single court of Hankow. Political graft is more skilful and less scrupulous than under the old *regime*. And, not to continue the list, China is losing her old ethical restraints and learning every novel and noxious Western vice. No wonder that Yuan Shi Kai, President of the Republic, said recently with great feeling in talking with a missionary friend: "I am not a Christian; I am a Confucianist. But only Christian ethics can save China. Our own morality is not sufficient for the crisis." The Dean of the Government Normal College in Peking has recently become a Christian, and he is an enthusiastic advocate not only of Christianity, but also of the adoption of a phonetic alphabet for China because, as he once told me himself, in no other way can the masses be taught Christianity soon enough to save the Chinese Republic. A banker in Peking, some seventy years old, recently confessed that he had been under conviction since the Boxer Uprising, and that his advancing years and the increasing crisis in China led him to turn to Christ as the only hope for himself and for the nation. He found such peace that he has set aside enough money for its interest to support a preacher from now until the close of human history. Thoughtful Chinese everywhere are saying that only Christianity can produce the unselfish fidelity and the sacrificing heroism without which the Republic must fail. Herein then lies China's present danger, the moral incapacity. Her paralysis of business on the threshold of unparalleled industrial expansion, her paralysis of political progress on the threshold of establishing the largest republic on earth, illustrate China's weakness and its true source. It is not merely the sinful

human nature which all men share alike. It is this accentuated now by the contacts and conditions. The lesson of recent events to me is that the human race is coming to a crisis in which individuals and nations and even entire civilizations must either accept the Christian solution of their problems, or else perish from the earth, and in no nation is such a crisis so apparent at present as in China. In view, therefore, of China's inexpressibly pathetic and disastrous danger, her increasing moral and religious impotence, she must be won for Christ.

5. *China's hope in the light of Christian progress.*

The results of Christian effort in China have been so multiform and so marvelous that I have been much perplexed to know what to select. Shall I quote statistics? Shall I tell of the wonderful evangelistic campaigns such as were held for students last fall in thirteen cities when over 17,000 students signed cards indicating their purpose to study Christianity? Shall I speak of the changing attitude of the higher classes or of the eager interest among the humbler masses? Shall I describe the thrilling story of the Student Volunteer Movement for the ministry, by which one deeply consecrated Chinese preacher has been the means of leading nearly 500 students in our mission schools to volunteer for the Gospel ministry?

Instead of these I shall close by simply relating one incident which seems to me symbolic and prophetic. Summer before last a village Church was dedicated in North China under peculiar circumstances. The beginning of that Church is full of interest. At the time of the Boxer Uprising the inhabitants of that village met to discuss the part they should take in destroying Christianity. And the meeting was apparently unanimous in the conviction that this small town must unite with its neighbors in driving out the foreign religion which was bringing such evils upon the country. Suddenly the harmony of the meeting was disturbed by a humble neighbor rising and remarking that he was a Christian. The people were astounded and protested that he had not joined the foreign Church. Nevertheless, he insisted that he believed in Jesus and that they should not share in this work of persecution. In anger the crowd ordered him to flee for his own life. But the man calmly reiterated his faith in Jesus and his willingness to die if need be for his belief. The chief man of the village doubtless could have saved the life of this poor neighbor. But he, like the others, breathed out threatenings and slaughter, and the brave believer was soon a martyr. His wife was left in the direst poverty. Possibly this

was the beginning of a restless conscience, for that leading citizen became more devout in his Buddhism than ever before. As he was wealthy he sent his oldest son to school until he secured the first or bachelor's degree, and the second until he secured in addition the second, or master's degree, intending that both of them should become officials of the Empire. Two years or more ago they suggested the use of one of the two local temples as a village school, and the villagers readily acted on the idea. The young men then visited a town some eight miles away to study the mission school and hospital there. While they showed no interest in the doctrine they were much impressed by the practical good which they saw being accomplished. They then made a longer journey to the city of Tientsin and spent some time in studying the schools, hospitals and other Christian work of that great city. Returning, they told their father that the only force working for the welfare of the nation was Christianity. The old man became frantic over the thought that his sons might abandon the ancestral faith. Accordingly, they promised him that they would give up all thought of the new religion, and continue to worship as had their fathers. But the old gentleman himself could not rest in peace, and on hearing soon after that an old missionary nearly eighty years of age was to preach in the town eight miles distant (where his sons had gone to study the school and hospital), he said to his sons that they must all hear what a venerable man from America would have to say important enough to bring him to China. So the old man, with thirteen sons, nephews and grandsons, started at half past three one winter morning in carts for the town where the aged missionary was to hold his meeting. They remained eight days, and at the close of the second day's preaching were under deep conviction, and presently the old gentleman and his sons came into a blessed assurance of forgiveness and of the Spirit's presence in their hearts. The old man said at the close, "I have never expected such a peace as this." As they had been spending about \$750 a year in gambling, drinking, opium and tobacco, they resolved to abandon all these vices and to devote this money to the service of the Lord and of their neighbors. Accordingly they have built a Church entirely at their own expense. They have asked for a preacher whom they propose to support; they have opened a school for the boys of the village and another for the girls. They have arranged a comfortable income for the destitute widow of the man who died as a martyr in Boxer times. Missionaries had

traveled over that very territory without witnessing a single conversion; one man I knew to have wrestled for hours in prayer wetting the very stones with his tears interceding for that district, pleading for some manifestation of the Spirit's work. And as in this one instance the answer had come exceedingly abundantly beyond what was asked or even hoped, so is the answer coming throughout the vast Republic of China. This incident is an epitome of what is happening now in China among all classes of her people—an epitome and a prophecy of Christian progress. In view, therefore, of the splendid achievements of the past and the surpassing significance of the new attitude of interest and inquiry, and the abounding evidence of the ability of her people to appreciate and to appropriate Jesus as their Savior and Lord, therefore China must be won for Christ.

## THE SITUATION IN CHINA.

BY REV. WM. F. JUNKIN,

*Missionary of Sutsien, North Kiangsu, China.*

Facing the situation in China! I wish I were a big man to speak about this great country. Some times I wish I were like one of these moving picture machines that could reel off in thirty minutes what ought to take more than an hour or two hours to say.

CHINA TO-DAY ALREADY STAKED OUT FOR OCCUPATION BY THE  
CHURCH OF JESUS CHRIST.

One phase of the situation in China to-day is that China has already been staked out for occupation by the Church of Jesus Christ.

Glance, please, for a moment at this big map, which represents the missionary occupation of China. There are now, in these twenty-one provinces, five hundred and fifty-two stations occupied by foreign Protestant missionaries. There are in these twenty-one provinces more than three thousand Protestant missionaries, and there are more than five thousand out stations in the country, in different cities and towns, where the Gospel is preached every Sunday and Christians and Christian sympathizers assemble for worship. There are more than seven thousand native evangelists and helpers assisting these three thousand missionaries in their work. Will China be Christian? Brethren, look at that map and answer the question. The whole nation has been staked out for Jesus Christ. Certainly, some day, China will be Christian, if the world lasts long enough.

## THE CHINESE ARE LIKE OURSELVES.

Another phase of the situation in China: There are represented on this map between three and four hundred million people, about one-fourth of the population of the whole world. These men are human—they are men, and women, and boys, and girls, like ourselves. I wish the people in this country could realize that the Chinese have minds and hearts just like ours.



They have an intellectual capacity equal, I am sure, to that of ours. I am a Virginian by birth, brought up in this great, broad, free State of Texas, and I am of Scotch-Irish ancestry, and, I naturally have a high regard for blood, for family, for race, and for place, but I say to-day without hesitation that I am sure that, if it were not for the Gospel of Jesus Christ, we would not equal in our civilization, in our morality, the Chinese. Without Jesus Christ we would undoubtedly, I am sure, be not one whit better than they. They are like ourselves in heart and brain. They are like ourselves in that they are sinners, steeped in sin.

There is the universal acknowledgment of sin. Some times in talking to an old man or an old woman, the claim will be made, "I have never done any thing very wrong." But *the other man* is *always* a sinner! And they always readily assent to the proposition that *every body has sin*.

They have a very quaint way of expressing it. The Chinese say that a man's heart ought to be right in the center of his body. That is the upright man, the man that never does any thing wrong. Often, when I have had a carpenter or a mason working for me, and I would accuse him of not being exactly square, he would say, "Mr. Junkin, I could not cheat you, it would be impossible for me to cheat you. Heaven is above and the earth beneath—my heart is just in the middle,"—and when he says that, I know that he is lying. The Chinese say there is nobody who has his heart directly in the middle, where it ought to be. They say that some people have it way down in one of the legs. That is the very perverse, wicked, man. Some people, they say, have it over here on the left side, under the arm; some, on the right side; some, just out of center on the left or on the right, almost in the middle; but they say you will find no man who has his heart directly in the middle, where it ought to be. They say a man's conscience ought to be perfectly level, but they say no man's conscience is perfectly level; every man's conscience is somewhat deflected. And I have to tell them, "Yes, it is the same way over in our country—there is not *any body* who has his heart directly in the middle, where it ought to be!"

There is something the matter with this old world—not only in Europe, but here in America, and away out there in China. Sin, sin, sin is everywhere—in the heart of every man, woman and child.

This whole world contains no one who has his heart right in the middle, where the heart ought to be!

They are just like ourselves, and the great trouble over there is the same as over here.

There is the universal conviction in China that there is a future. In every Chinese County Seat there is what is known as the City Temple, and away back in that City Temple hanging up on the wall behind the chief god is what the Chinese call a calculating board, what you call an abacus. It represents to the Chinese mind that there is a judgment, a future after death. You talk to a Confucian scholar and he will some times say, "Blow the lamp and the light goes out," but he does not believe it! I was talking to a man in our hospital one day, and he said: "Mr. Junkin, you all preach that there is a heaven and that there is a hell; I certainly do believe that." He said, "Up there in my country, around Yaowan, there is a man sixty odd years old; he is strong and healthy; he is rich, has got lots of land; and he has never had any serious trouble in his family; but he is the wickedest man in that whole country!" "Now," he said, "If there is not any hell, then Heaven is not just." Yes, they believe that there is a future after death. In this they are just like us.

There is the universal conviction that there is a Supreme Being, Lord over all, who is true. I have preached on the Chinese streets and in their market places all day long, and I have talked about their idols and about their foolish and vain practices, and, as a rule, no one objects. Some times some one will object, but seldom. They will say, "Yes, yes, you surely are talking reason." And, after a while, some one away back in the crowd will say, "O yes, Mr. Foreigner, all these things may be false, but the Old Man of Heaven is true!" They call him the Old Man of Heaven, or the Emperor Above, or simply Heaven. They don't know where he is or how he is, and they don't know how to worship him, but some where, somehow, over and above all these idols, there is a Supreme Being, Lord over all, who is true. They say, "The Emperor can worship him, but we are not worthy to worship him, we have to worship idols." They are like ourselves in their conviction that there is a God, whom men should worship.

#### IT HAS BEEN PROVED THAT THE GOSPEL SAVES THE CHINESE.

Another phase of the situation is that it has been proved that the Gospel saves the Chinese just exactly as it saves us. It is not an ex-

periment; it has already been proved many times—tens of thousands of times—that the Gospel can and does save individual Chinese.

I have a friend who lives some fifty miles west of Sutsien, in a village called Chenchialou. His name is Meng. From a Chinese standpoint, he is fairly well to do, as he has about twenty acres of good, rich land. About thirteen years ago, he became a Christian and joined the Church. He used to be a gambler. He told me himself he could gamble for three days and three nights without sleeping. He was irritable, cross, hard to deal with. He became a Christian. His whole life became radically changed. In his court he prepared a little room. His home is built of mud walls with straw thatched roof and dirt floors, but in this room he put a plank floor. He asked me to bring Mrs. Junkin up there some times to teach the women in his village about Christ, and he built this room for us. I said, "You can not afford to do that." And he said, "Yes, I can." He said, "Mrs. Junkin is not used to staying in Chinese houses on the dirt floors." We were up there one time for some days, staying in his court. His third brother, also a Christian, lived in the adjoining home—with just a dirt wall between them. This third brother's wife is not a Christian. She said she could not be a Christian because she had an unfilial daughter-in-law. She said, "I am just obliged, at times, to curse her and I can not curse and be a Christian." That was her excuse. This heathen woman said, "You don't know how this home used to be. I used to come over here, and it was quarrel, quarrel, quarrel, all day long, and he used to beat her, too, but now everything is peaceful, peaceful, all the time." That man is now an elder in the Church, and Brethren, I have stayed in many of your homes that are most palatial (far more palatial than Mr. Meng's)—lovely homes, but, I tell you the truth, I do not know an elder in this country who is any more faithful, any more diligent, in seeking the peace, the purity, the unity of God's Church than elder Meng is. Some time before I came home on this furlough, I was up at Chenchialou for several days. Mr. Meng came to me with a beaming face and said, "I have decided to it!" I said, "Decided to do what?" He said, "I have decided to give a tenth of my income to the Lord." He had been thinking about it a long time, but he was a farmer, and it was very difficult for him to estimate exactly how much a tenth of his income was; but he had worked it out some way, and I wish you could have seen his happy face as he told me about it.

What has changed that home? What has made him happy and his wife and children happy? What has made him what he is,—a power in that community for good and for his Church? His two brothers have followed him into the Church. One of his nephews is now preaching the Gospel (graduated a couple of years ago in the Nanking Bible School under Dr. Stuart here). Many in that village have been influenced by his life to become Christians, and he is known in the villages all around as a Jesus man.

Brethren, you talk about pleasure, there is a pleasure in driving automobiles—I am sure there is. There is pleasure in the pursuit of wealth, and in the investigation of science—I know there is. There is real pleasure in the study of history and the study of literature. But, I am sure there is no pleasure in this world comparable to that of being an humble instrument in God's hand of saving men, and women, and boys, and girls. I count it worth my life to have been used as one of the instruments only in bringing that one man Meng into the living fellowship of Jesus Christ. I had the privilege of baptising that man. Brethren, you who have given to this cause share in this work; you who have prayed for this cause share in this work. Aren't you glad that you have a part in it all? Ah! what is this one man's influence worth? Where will this one man's influence stop? A force has been set in motion out in that great and weary land, and it goes on, and on, and on, ever increasing in geometric ratio.

In China to-day there are nearly three hundred thousand baptised Protestant Christians. Just one hundred years ago last year there was only one. Many of these Christians are strong, true and faithful, just as strong, true and faithful as the Christians here in America. Some are weak, and some are constantly doing things that grieve our hearts, but I have found since I came over here to America that there are many such in this country. I am sure, and I assure you to-day, that the Chinese Church as a church and the Chinese Christians as a body measure up to you Christians in America. I am sure of this—that the Presbyterian Church in China measures, if anything, above the Presbyterian Church in the United States. Men, the Gospel saves the Chinese.

#### THE CHANGED ATTITUDE OF THE PEOPLE.

Another phase of the situation is the changed attitude of the people. (I have not time to much more than mention these remaining points.)

It used to be a curse to live next to us, and a disgrace to have us or a Christian chapel in a town or village. Now, we are most honorable. The chief men invite us to their homes, and ask for our counsel. They come to us and consult as to things that make for the welfare of city and country. The whole attitude towards us as foreigners and as Christian preachers has changed.

#### THE OLD RELIGIONS DYING.

Another phase of the situation to-day, is this fact:—The old religions in China are dying. Now, do not misunderstand me; don't understand me to mean that Confucianism and idolatry have no more hold on the people. The mass of the people still worship at every shrine and prostrate themselves before the tablet of Confucius and the tablets of their ancestors, but the power of these false systems is broken.

What is the future to be? I have here this evening a piece of wood,—a part of the head of an old idol. It was rescued from the wood pile. In that particular town they were burning the idols up for kindling wood! There it is, look at it! It is a symbol of the old; they are throwing it away! What is going to be put in its place? The young scholars of the more progressive type in China are proclaiming to the people that there are no gods, that you can not know any thing about God and the future life! And the last state of China, without any religion, would be worse than the first! The situation in China to-day is critical in the extreme.

#### CHINA NOW HUMILIATED.

Another phase of the situation is this—China as a nation to-day is humiliated—humiliated in such a way as she has never been before.

You know (and I think we Presbyterians realize this, perhaps, more than others), *there must be consciousness of inability before there can be saving faith.* I am sure one great explanation of the marvelous success of the Gospel of Jesus Christ in Korea is that just when the missionaries went to Korea, that country had been thoroughly humiliated. Missions to the naked black man in central Africa have been wonderfully successful; but those poor people know that they are naked—are, in a way, as little children, and realize that they have not. I am sure that, during the several thousand years of China's history



(they are a proud people), they have never been so humiliated before. The hopelessness of thinking men is pitiful to see. During the recent revolution, one day, Chang Hung Ting and Wang Liu—two proud scions of two of the proudest families in that whole province—stood in our home weeping like children, the tears streaming down their faces—yes, they, proud members of this undemonstrative race, who refuse to weep or show their feelings! What was the matter? Uncontrollable soldiers were looting their homes. They were the two most influential men in that city, in all that section of country, and they could do absolutely nothing! The Republic had been established—liberty, freedom had been proclaimed! Wringing their hands, they said to me, “Mr. Junkin, *this is our China!* This is *our* ability to exercise freedom, liberty, and self-government!” Ah, the shame of it all! How it cut to the depths of their proud hearts!

During this revolution, when it was found that the Republic as a Republic was a failure, numbers of young men, proud, capable, patriotic, spoke to me in this way, saying, “Mr. Junkin, we can’t do it! We aren’t straight!” Yes, China has been deeply humiliated.

There is a psychological moment. This is the psychological moment for China as a nation. This is the psychological moment for millions of individual Chinese.

#### MANY HEATHEN MEN LOOKING TO THE CHURCH OF JESUS CHRIST AS THE ONLY HOPE.

Another phase of the situation is that many in that nation to-day, heathen men, are looking to the Church of Jesus Christ as the only source of help.

Now, men, in closing, I want to direct your attention to a situation. Look at that smaller map there. In the northern half of Kiangsu Province there are about eight million people, and our Church, the Southern Presbyterian Church, is the only mission, with the exception of one or two individuals, occupying that part of the province. This map of the Sutsien field represents one station in North Kiangsu. Within those black boundary lines there are about two million people. Look in your missionary survey and see how many missionaries are working among those two million. There are no Methodists, no Baptists, no Episcopalians, no body of any other denomination working there, none in that part of Kiangsu Province.

I was in a town the other day of about four thousand people, with three thousand, perhaps, of them white, and there were in that one town thirteen white Churches. Think of the comparison!

I heard a voice, the voice of Him that is holy, Him that is true, Him that hath the keys of David, that openeth and no man shutteth, and shutteth and no man openeth, saying to this Southern Presbyterian Church—saying to you men, “Behold, I set before you an open door.”

For one hundred years the Church of Jesus Christ has been knocking at the door of China, saying, “Open! Open! We have something good to give you!” They have answered from within, saying, “Go on home, we have all we want!” *Now, they have opened that door wide.* They are saying, “Come in and tell us what you have to say.” — — — What are we going to do about it?

*“If those at home are cold and dead, not pulsing out the warm life-blood of sympathy and prayer and sacrifice, the hands will be palsied and the knees feeble.”*

## IV. FACING THE SITUATION AT THE HOME BASE

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A Pastor's View of Missions.

Is the Every-Member Canvass Worth While?—A Chart.

Resources and Expenditures of the Executive Committee.

Frankly Facing Facts.

A Good Tonic for the Church.

Business Efficiency Versus Church Efficiency.

How Can a Man Best Send His Money on Ahead?

Stewardship.

A Man and His Money.

Victories for God.

Our Greatest Present Need and How You Can Help  
Meet It.

The Unchanging Requirement.

Mobilizing Laymen for World Conquest.

Leaving Your Mark on the World.

*“There are those in other lands whom your prayer and your money could reach, who will go through life without the knowledge of Christ if you are unfaithful.”*



## A PASTOR'S VIEW OF MISSIONS.

BY REV. STUART NYE HUTCHISON,

*Pastor First Presbyterian Church, Norfolk, Va.*

At the Edinburg Missionary Conference, in 1910, the Commission wrote: "We can not but regard this phase of the subject as one of the most important, if not the most important, intrusted to us to investigate. Unless the ministers, who are the natural leaders of the Church, accept that leadership as far as it relates to foreign mission work, the endeavor to bring the Church to a high standard must fail."

Here, we believe, is the key to the whole situation. If the ministers, who are the spiritual leaders of the Churches, will stir themselves in behalf of foreign missions, the Churches will follow as a matter of course.

Now what is the part of the pastor in the mission activity of the church?

First, it is the duty of the pastor to make his people understand the real nature of the Gospel of Christ. Perhaps, the minister has no very clear idea of it himself in so far as it relates to the mission enterprise.

Dr. Daniel tells of going to preach in the pulpit of a prominent minister, who said to him, "I want you to make a missionary address in the morning, and preach the Gospel in the evening."

But missions is the Gospel, the very heart of the Gospel. There are three dates given for the founding of the Christian Church by historians. They are the Ascension, Pentecost and the Jerusalem Council. But it makes no difference as far as the supreme business of the Church is concerned. At the Ascension, Jesus gave to the Church its marching orders, "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost."

At Pentecost, there came cloven tongues of fire and sat upon each of them, and they began to speak with other tongues, telling to all men, in their own languages, the wonderful words of God.

At the Jerusalem Council, it was decided that the Gospel of Jesus was to be preached to the whole world; and Paul, the first foreign missionary, was commissioned to go unto the Gentiles.

Any way you look at the Church, it must be a missionary Church. It is the duty of the pastor to make the people understand, that, next to making their own calling and election sure, there stands that other command to be witnesses unto him in Jerusalem, in Judea and unto the uttermost parts of the earth. No man will ever be able to stand before his people and say, "I have not shunned to declare unto you all the counsel of God," if he does not put this message at the very forefront of the Gospel of Reconciliation.

Again, it is the work of the minister to educate his people along missionary lines. We can not ask men to give and to pray for something of which they know little or nothing. They must know what God has done for the world through missions, what He is doing, and what yet remains to be done, before they can give and pray definitely and intelligently. Most of the lack of interest in missions is due to a lack of knowledge. The most powerful inspirational address that can be made on the subject will fall on deaf ears, if the heart has not been prepared beforehand by careful missionary instruction. Here is the task of the minister. By preaching, by the instruction of the prayer meeting and the mission-study class, he must educate the people to a larger view of their world-wide responsibility. The pastor who teaches missions at home is as indispensable as the missionary who goes forth to labor abroad. As is the part of him that goeth down to the battle, so shall be the part of him that tarrieth by the stuff. They shall share and share alike.

The prophet Daniel set his seal on this branch of missionary service in these words, "They that teach shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

And there is the pastor's function as a leader of the forces of prayer in the Church. The mission enterprise waits on prayer, and the surest way to make a Church a missionary Church is to make it a praying Church. It can not be one without being also the other.

It was as the apostles prayed in the upper room, that there came the sound of the wind from heaven, and they were all filled with the Spirit, and went out to declare the glad tidings to all the earth.

It was the earnest prayers of Zinzendorf, in the eighteenth century, and those exiled United Brethren, whom he gathered about him in Saxony, that started the Moravians on the greatest missionary crusade the world has yet known.

It was under a haystack on the outskirts of Williamstown, that modern missions was prayed into being; and it was at another prayer conference at Mount Hermon, in 1886, that the Student Volunteer Movement was born. You can not find a solitary mission enterprise in the long history of the Church, that did not take its rise in prayer.

Month by month, we are stirred at the mission tidings from Africa. One of the Luebo Churches is reported to have a waiting list of catechumens numbering thousands. Then our thoughts go back to that day in 1873, to that lonely heroic figure, dying on his knees at Ilala, breathing out, with his last strength, a prayer for Africa, His Africa; and then we know why Ethiopia is stretching out her hands unto God.

God has said, "Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." If we can lead the Churches to pray as one man, we can fire a train that will set the world aflame.

In the third place, it is the work of the pastors to lead young men and young women to definitely consecrate themselves to missionary service. Back in our Seminary days, most of us had great visions of what we were going to do, and the place that we were to fill in the Church's life. We have found, after a few years of experience, that it is only a humble and obscure place that we are to be permitted to fill in the Lord's work. But there is one work which every minister can do which will hold his name in everlasting remembrance. He can turn the feet of young men and women to the mission field. There is no other spiritual investment that will pay such incalculable dividends in time and eternity.

It thrilled me the other day to hear the pastor of one of the smallest Churches of his denomination, in the city in which he lives, say, that he had succeeded in influencing three young men to go to the mission field.

But here comes the old excuse, "If we give so much away, and send so many of our best young people away, there will be scarcity at home." "That is simple business," a man said once to me, when he made that excuse. That may be the way man's business works, but the King's business operates the other way. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "He that watereth shall be watered also himself." This is the divine law of increase for the home Church.

Several years ago I was driving with a friend through Norfolk county, in Virginia, when we came to a Church in a pitiful state of

dilapidation. The roof had fallen in, the doors were sagging from the hinges, the windows were broken out, and the dooryard was grown over with weeds and brambles. I asked the man who was with me what sort of a Church it was and he said, "That was a Primitive Baptist Church." That was enough. I knew the rest. You know the story of the Primitive Baptists. Three quarters of a century ago, when the world was being kindled to a new and holy enthusiasm, by the zeal and heroism of William Carey in India, and Adoniram Judson in Burmah, the Baptist Church aroused itself to new work for missions. There was a part of the Church, mostly in the South, which did not believe in foreign missions. They could not become reconciled to the missionary program of the Church, and so they withdrew and formed what is known as the Primitive Baptist Church, one of the leading articles of whose creed is opposition to missions.

Since that time, nearly a century has passed and what do we see to-day? The main body of that Church, that part that went out to obey the Lord's command, has grown and prospered. As they poured out, the Lord poured in. They have grown and grown till they have become a great host, and are fighting at the front of the allied hosts of Christendom. The Primitive Baptists who repudiated missions have withered and shriveled and contracted and died. And we are sending missionaries into the mountains of this, and other states, to try and convert them. The Church that neglects missions soon becomes a subject for missions. This has been the experience of the Church from the beginning.

And there is a reason for this. God commanded Saul to do his will, and when he neglected it, we read that the Spirit of God departed from him and an evil spirit from the Lord troubled him. Jesus promised the power of the Spirit to the Church if it would obey his command, "Go ye and teach all nations and I will be with you." When a Church has neglected to go, it has lost the presence and the power of the Risen Lord.

Last, we must appeal to men on the ground of their individual responsibility. Billy Sunday tells the story of the Scotch shepherd who, one winter night, gathered the sheep in the fold, and when he had counted them, discovered that there were three missing. He called his collie dog, who was lying among her puppies, in the corner, and led her to the door, and told her there were three missing, that she must go out and find them. When the door was opened and the storm beat in her face, she held back, but the shepherd told her she

must go and she bounded away into the night. A little later she came back, and there were two sheep with her. The shepherd counted them again, thinking he must have made some mistake, but no, there was still one gone. So he called the dog again and patted her on the head, and told her that there was still one out there in the storm, and that she must go and bring it home. When the collie saw the door opened, she looked into the face of her master and started back for her corner, but he called her again and told her she must go, or the sheep would die. With one wistful look back, the dog went out into the night. An hour passed, two hours, three, four, and then the shepherd heard a scratching at the door. He opened it and there stood the dog, torn by the thorns, and beaten by the rocks, and almost blinded by the storm; but the lost sheep was with her. He patted her and spoke words of encouragement to her. She staggered across the fold toward her puppies, and fell dead upon the floor. She was only a poor dumb beast, but she gave her life for the sheep, because her master told her to go. If we, whom He has made undershepherds, if we fail to go out for the lost sheep, will we be worthy of a place in the fold with Him?



# IS THE-EVERY-MEMBER CANVASS WORTH WHILE?

## Total Record of Ten Average Churches

### BEFORE THE CANVASS

	Membership	Church Expenses	Home Beneficences	Foreign Missions
Two Years Before .....	2,717	\$32,785	\$6,569	\$5,825
One Year Before.....	2,838	32,346	8,124	5,659
Average Church.....	278	3,257	735	574

### AFTER THE CANVASS

One Year After.....	2,898	\$40,782	\$9,887	\$7,457
Two Years After.....	2,984	49,894	9,884	7,790
Three Years After .....	3,092	41,626	11,666	9,987
Four Years After .....	3,313	39,030	14,388	10,633
Average Church.....	307	4,283	1,145	901
GAIN.....	10%	31%	56%	57%

## RESOURCES AND EXPENDITURES OF THE EXECUTIVE COMMITTEE.

EDWIN F. WILLIS, *Treasurer of the Committee.*

That we may realize the responsibility that rests upon us as soldiers of the King to carry the Gospel to the nations of the earth, I want to give you three verses from God's Word which I think clearly emphasize what we are to do:

Malachi 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

1 Cor. 16:2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

Luke 20:25: "And he said unto them, render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's."

In anything I may say I do not want to be misunderstood as having anything but admiration for the missionary. I yield to no man in my love and admiration for those who have left home and friends, loved ones and native land to carry the message of God's love to the nations of the earth. I regard the mission business as the greatest business in the world, and am sure that it has produced some of the greatest men in the world. When I think of that famous Abbey where England's illustrious dead are sleeping I remember that of one man only were these words written:

"Open the Abbey doors and bear him in—  
 To sleep with kings and princes, chief and sage.  
 The missionary came of weaver kin,  
 But great by work that brooks no lower wage.

"He needs no epitaph to carve a name  
 That men will prize while worthy work is known—  
 He lived—He died—for good—be this his fame—  
 Let marble crumble—this is—Livingstone."

And yet we must remember that there are two sides of the mission business. The saving of souls is a great thing, *the* great thing in this world, but there is another phase of this great business that claims our attention. My Father handed down to me an old axiom that is, I think, apropos. If there is a man in this audience from the eastern shore of Maryland this will be familiar:

“’Tis money makes the mare go  
From Choptank  
Down to Tuckaho.”

So while we think of those who give life, we face a cold fact, that when men and women have given life other men and women must give money.

What are the resources of the committee? When we see the wealth that God has poured out upon us and when we consider that we have more than three hundred thousand of the best people on earth who have been bought with a price, even the precious blood of the Son of God, may we not say that the resources of the Executive Committee are boundless? Our income is derived from Churches, Sunday Schools, societies, individuals, and legacies, and as we have no method of assessment we are therefore dependent upon the free will offerings of our people. There is another source of income that may be used—and I think will be—known as the special annuity plan, whereby the donor gives to the committee a sum of money which is invested, the donor being paid an annuity during life and at death the annuity ceasing and the principal sum being released for the work of the committee. This plan is being successfully worked by other Boards, and I am sure will appeal to our people.

I will not dwell longer on resources, for my friend who will follow me will go into that in detail.

We will now consider the expenditures. At the annual meeting in August each mission prepares its estimate for the next fiscal year. These estimates include (under our manual) all work to be done by the missions. Salaries, child allowance, rent and taxes are first considerations. Then the local work, evangelistic, educational and medical, including native assistants and workers, tracts, rents, and various incidental expenses necessary to properly conduct the work. Having been approved by the missions, these estimates are submitted to the Executive Committee. You must remember in the mission business there is

no standing still. It is either *advance* or *retreat*. From a careful study I am convinced that if we sent no new missionaries any given year there would be an increase in the amount of money needed annually. Missionaries are paid in proportion to their needs. Therefore the salary is nominal and varies.

	<i>Single</i>	<i>Married</i>
In Africa .....	\$430.00	\$ 800.00
In Mid-China .....	550.00	1,000.00
In North Kiangsu .....	500.00	1,000.00
In Japan .....	600.00	1,100.00
In Korea .....	600.00	1,150.00
In East Brazil .....	600.00	1,275.00
In West Brazil .....	600.00	1,375.00
In North Brazil .....	720.00	2,000.00

In addition to the actual salary the missionary receives \$100.00 per annum for each child under ten years of age and \$125.00 per annum for each child between the ages of ten and twenty-one except where the child is in boarding school, in which case the allowance is \$200.00 per annum. Remember, when we have paid the missionary's salary and child allowance we have but made a beginning, as we are now to consider another class of work of which the missionary has charge. In this class are salary and expense of native workers, educational, medical, hospital, and dispensary work, rents for chapel property, expense of maintaining the property owned by the committee, and various incidental expenses that come up from time to time. The appropriation for this class of work usually exceeds the appropriation for missionary salary and child allowance. Other items to be considered are furlough travel, medical expense of missionaries, expense for visitation of Churches and Church courts, and the salaries of missionaries at home on furlough. Married missionaries on furlough receive \$1,000.00 per annum with the usual allowance for children, and single missionaries receive \$450.00 per annum. Last of all, we have the expense of the work in this country, such as administration, printing of free literature, postage, interest, and the various incidental expenses necessary to conduct a business of such magnitude as ours.

The estimates made up by the missions and the estimates for the expense in this country having once been appropriated for become a fixed liability and a proportionate amount must be paid each month. How is this payment to be made? If we received monthly one-twelfth

of our income the problem would be solved, but what is the fact? Our receipts from April 1, 1914, to January 31, 1915, were as follows:

April .....	\$25,414.36
May .....	19,319.00
June .....	23,623.31
July .....	39,041.20
August .....	11,450.82
September .....	17,281.91
October .....	48,098.76
November .....	32,796.81
December .....	28,579.23
January .....	33,419.61

This necessarily means that money must be borrowed and interest paid. For the purpose of remitting to the foreign field I send my drafts on the Executive Committee to all fields except Africa. These drafts are sent about six weeks in advance; that is, on January 15th I mailed drafts that are to be sold during the month of March. These drafts are the best paper that is used, and you are blessed that you have a good foreign credit, for our ten day drafts bring as much as New York Exchange on foreign markets. I went into the office of the Hongkong-Shanghai Bank, 36 Wall Street, New York, and presented my card to a young man who said, "Mr. Gardner will want to see you." He gave me forty-five minutes of his busy day. He was very cordial, assuring me that they regarded the mission business as first-class owing to the fact that they suffered no losses either from boards or individual missionaries. I had a very satisfactory interview with one of the officials of the National City Bank of New York, and found him anxious to get our business in Brazil. I give these instances to show you that away from home your credit is good. In the dark days of August our sister boards with work in India and the near East could not communicate with their people nor send money to them. Mr. Frank Wiggin, Treasurer of the American Board of Foreign Missions, Boston, went to a friend of his on the board of the Standard Oil Company, and an arrangement was made whereby the boards made deposits with the Standard Oil Company and agents of the company abroad delivered the same amount of money to the mission treasurers. I call you to witness that God specially blessed you in those days in that you were not called upon to make deposits for



payment abroad. While exchange was high for a time, yet the drafts usually used were sold and the missions were able to obtain their money.

I think I have made clear to you that the expense is fixed, but I remind you that during this year we should have received about \$50,000.00 a month to make all payments. The figures I have given you show that the average receipts per month were very much below the need. Some of this is accounted for, I am sure, by the fact that there seems to be a habit with Church treasurers of holding funds instead of remitting monthly. I am reminded of a good woman who one day wrote to Mark Twain. She said: "My dear Mr. Twain, I will very greatly appreciate your kindness if you will give me a sitting." Now, she had reference to a portrait, but Mark was from Missouri and was of an inquiring frame of mind. He turned her card over and wrote on the back of it, "Is thy servant a hen that he should do this thing." Now, I am from Missouri, too. If you have any funds that you have been holding, suppose you send them promptly and in the future remit each month. Our office is open every day, and if you have been sending \$1,000.00 at the end of a quarter one-third of it each month would have helped us greatly and saved payment of interest.

In this short time I have been dealing only with the regular budget work, there not being sufficient time to discuss special objects. Money for special objects, such as the erection of hospitals, chapels, residences, and other purposes is always welcome, but the arrangements for such gifts should be made with the Executive Committee and moneys received do not in any way aid in meeting our regular appropriated expense.

Laymen of the Southern Church, you have a glorious past, and you have a still more glorious future. It has been my privilege to stand with bowed head in that famous hall in Philadelphia where citizens of the United States gave to the world that declaration that "all men are created equal." I have seen some of our great cities, have passed through a considerable portion of our country, its rich valleys, its hills clothed with verdure and teeming in wealth which God has poured out upon us, and when I see the magnificent structure of civil government builded upon the foundation our fathers laid in blood I declare unto you that you have rendered unto Cæsar the things which be Cæsar's, but when I think of that far-flung battle line which reaches

from the Yangtse River in China, to the heart of the Belgian Congo in Africa, when I think of the teeming millions of earth waiting for your few representatives to bring to them the message of Christ, I ask you, have you rendered unto God the things which be God's? They are dying while they wait for you to call them.

“Call them in”—the poor, the wretched,  
Sin-stained wanderers from the fold;  
Peace and pardon freely offer;  
Can you weigh their worth with gold?  
“Call them in”—the weak, the weary  
Laden with the doom of sin;  
Bid them come and rest in Jesus;  
He is waiting—“Call them in.”

“Call them in”—the broken-hearted,  
Cowering 'neath the brand of shame;  
Speak Love's message low and tender,  
'Twas for sinners Jesus came.  
See, the shadows lengthen round us,  
Soon the day-dawn will begin;  
Can you leave them lost and lonely?  
Christ is coming—“Call them in.”

## FRANKLY FACING FACTS.

HOW CAN WE ADVANCE WHEN 1,197 CHURCHES DECLARE NO  
DIVIDENDS?

BY REV. RICHARD ORME FLINN, D. D.,

*Pastor North Avenue Presbyterian Church, Atlanta, Ga.*

## THE UNFINISHED TASK.

It is estimated that there are 1,000,000,000 souls living in non-Christian lands.

The last word our Master spake was "Go ye into all the world and preach the gospel to every creature."

It is evident, therefore, that the Church has much to do before she shall have fulfilled this command. Up to the present, though 1900 years have passed, by far the larger part of the human race has never heard the gospel.

Twenty-five million, we are told, pass into eternity each year without having learned that God loves them and that He has provided a plan by which they may have pardon, peace and eternal life.

## WE HAVE NO EXCUSE.

Though former generations of Christians might have pleaded as an excuse for their failure that the nations were not accessible, or that they were not opened to missionaries, or interested in the gospel, our generation has no such excuse.

All the world is accessible—all doors are open—and everywhere men of Macedonia are praying "Come over and help us."

During these latter years the Spirit of God has been deepening the conviction that obedience to the command of Christ and the accomplishment of this task is the supreme business of His Church.

Therefore, to prevent overlooking or overlapping and in order that each Protestant denomination might have its proportionate share in this work, the entire foreign field has been districted and these districts have been assigned to the several denominations according to their ability.

By this method the task of each denomination is more clearly defined and its responsibility located.

## AN INCREASED RESPONSIBILITY.

The purpose of this paper is to present the obligation of our own Church, (the Southern Presbyterian or the Presbyterian Church in the United States).

It will be well for us to remember, before we face the facts that will presently appear, that the terrible catastrophe which has involved more than half the human race in war, necessitates a radical readjustment of former estimates and imposes upon the Churches of our nation, which has been favored by God with freedom from strife, a far larger share in this burden than was formerly assigned them.

We may not, therefore, any longer regard the assignment made us prior to this cataclysm as representing our goal but rather as a point of departure beyond which we should advance as far as possible in a generous effort to help our stricken neighbors overtake the now, to them, well nigh impossible missionary task.

## A WORD OF EXPLANATION.

It is difficult for most minds to grasp large figures. Therefore, to make our thought concrete and to bring home the significance of facts which shall be recited, we shall speak in terms of "per cents" and "per capita."

It is most important, however, that we remember that when it comes to fulfilling our personal obligation to God, we can not be content to be governed by any such calculations.

The requirements of God call for the putting forth by every one of His servants of their entire strength to accomplish His mission. Irrespective of what others may or may not be doing, we are inexcusable if we fail to do the most we can. The plan of the kingdom is that all shall do their part and do their best; and that the strong shall bear the burdens of the weak. Therefore, no man who can do more should be content to do less, even though the part assigned him by a per capita calculation may have been far exceeded.

If, of old, none could be His disciples who were not willing to deny themselves and take up their cross daily and follow Him—surely none can be true to Him to-day who are unwilling to prove their loyalty by the heroism of personal sacrifice.

## OUR OBLIGATION.

But to confine ourselves to former estimates and to judge ourselves by attainments which were registered before the emergency of this hour was upon us, the facts are as follows:

Of the 1,000,000,000 souls in the non-Christian land 25,000,000, or two and one-half per cent. of the entire number are assigned to us.

The evangelization of these 25,000,000 is our peculiar task. If we do not accomplish it none other will. The eternal destiny of these 25,000,000 depend upon us. If they do not have a chance it is our responsibility.

## ARE WE ABLE TO DO IT?

The Minutes of the last Assembly reported 310,602 members and 1,718 ministers, or a total enrollment of 312,320 for the home base.

Can these 312,320 hope to accomplish the task of evangelizing the 25,000,000 in non-Christian lands who are depending upon them?

It is hard to think in such large numbers, therefore, let us reduce the problem to smaller equations in order that we may answer it.

By dividing the 25,000,000 for whom we are responsible in non-Christian lands among our force in the home land we find that there are about eighty souls apiece for which each of our members is individually responsible.

Is it too much to ask that each Christian, who has himself been gripped by Christ, undertake to throw out the life-line to these eighty who must perish unless he helps them?

## WHAT WILL IT COST?

But let us look at this matter from another angle.

What will it cost our Church adequately to provide for the evangelization of the 25,000,000 assigned us?

We are told that \$1,000,000.00 a year will be ample. That seems an immense amount! Do we really need that much?

Well, if we give it, we will be spending on an average of only four cents apiece per year for each of our 25,000,000 souls. Four cents in twelve months—one cent every quarter to give the gospel to a soul for whom Christ died, can hardly be regarded as an excessive outlay?

But can we afford to give it?

One million a year would be \$2,739.72 a day, or almost \$2.00 a minute. Can we expect our people to stand such a strain?

Let us reduce the equation again.



One million dollars a year from our Church would mean but \$3.20 a year from each of our members. One cent a day for ten and a half months and nothing during six weeks of vacation would cover our need.

Is one cent a day apiece too heavy a burden for us to bear? Is one cent too large a tax upon the resources of God's servants for the accomplishment of a work for which our Master gave His all?

Indeed, were our members to give one cent a day apiece the whole year through, or \$3.65 a year, for the evangelization of the 25,000,000 for whom we are directly responsible, they would contribute \$139,968.00 more per year than our committee's estimate of the maximum which our particular work requires.

Or to put it differently. If seven out of every eight of our members would give one cent a day to this cause, the eighth member could give nothing and still we would have our \$1,000,000.00 a year.

That is, an army of 39,040 souls might be disobedient to their Lord and give nothing to the world's evangelization and yet the remainder of our denomination could easily give the maximum that is needed by contributing but one cent a day.

#### WHAT DID WE DO?

Well, now that we know what we need to do, and that we are able to do it, let us see what we did last year.

In order that we may gather at a glance what we have accomplished and understand how we accomplished it, we are submitting several charts based upon an extensive correspondence and a study of the printed Minutes of our last Assembly—for the year April 1, 1913, to March 31, 1914.

Let us look at Chart No. 1, which shows our Foreign Mission receipts.

Did we give the \$1,000,000.00 needed for missions last year?

No, our total gift was only \$561,179.00.

Not only so, but we see that \$22,330.00 was in annuities which have been placed in the hands of the committee with the understanding that the interest be paid to the donor yearly so long as the donors live.

When this amount is deducted the sum available for work at the front was only \$538,749.00, which was \$461,642.00 short of the mark.

**CHART No. 1**  
**FOREIGN MISSION RECEIPTS**  
**1913-14**

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Total Receipts.....	\$561,179.00
Legacies .....	\$19,534.00
Annuities.....	22,330.00
Five Large Donors.....	26,200.00
Investments, Etc. ....	7,482.00
	\$ 75,546.00
Total Church Contributions .....	\$485,633.00
Annual Per Capita Gift of Contributing Churches.....	1.71
Weekly Per Capita Gift of Contributing Churches.....	.033
Annual Per Capita Gift of Entire Assembly .....	1.51
Weekly Per Capita Gift of Entire Assembly.....	.029

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If we deduct these annuities and if we also deduct that which came from legacies, interest on investments, and \$26,200.00 given by five members of large means who gave in large amounts—the gift from the rank and file of living donors was only \$485,633.00 or an average of three cents per week per capita. Thus it appears that we fell short by more than half of the goal which was set for us.

WHY DID WE FALL DOWN?

When the task is so urgent and our duty to accomplish it so clear, when the accomplishment of it was so possible, had each one done his best—how did it come to pass that we failed?

The Assembly's Minutes indicate that of our 3,430 Churches only 2,156 reported that they had given anything to foreign missions. The remaining 1,274 made no report. In order that we might learn whether this silence was due to neglect or whether it indicated there was nothing to report, we wrote to the stated Clerks of each Presbytery giving the names of these Churches and asking aid in securing the information

desired. As a result of our investigation we found that 2,233 Churches gave something to foreign missions and 1,197 gave nothing.

#### A QUESTIONNAIRE.

In order that we might have a basis of estimate in determining what proportion of our members were giving to foreign missions we wrote to the pastors and treasurers of each of the 2,233 Churches who reported gifts to this cause, asking them four questions:

1. How many members have you?
2. How many of these gave something to foreign missions?
3. How many of these who gave to foreign missions gave as much as one cent a day, or \$3.65 a year?
4. How many of these gave as much as thirty cents a day or \$100.00 a year?

The replies received from twenty-three per cent. of those addressed indicated careful thought and often painstaking effort after accuracy.

In the main, moreover, these replies covered the situation in the Churches whose members were most liberal.

It is evident, therefore, in taking these answers as a basis for generalization, if there is an error, it is on the side of a generous judgment.

#### TOO LITTLE SACRIFICE.

Chart No. 2 shows that last year probably fifty-four per cent. of our entire membership gave nothing to foreign missions.

Of the forty-six per cent. who gave something only nineteen per cent. gave as much as one cent a day; three-tenths of one per cent. gave as much as \$100.00 a year and only five individuals throughout the Assembly gave in large amounts.

The reason why we failed is more than half our entire membership seemed to have ignored Christ's command and left their part of the 25,000,000 souls in non-Christian lands, entrusted to our care, to die without hope; and because of those who gave something there were too few whose gifts were sacrificial. Only a fraction gave even as much as one cent a day.

Indeed, had all those who were members of our Churches, which contributed something to foreign missions, given on an average of one cent a day, more than the required \$1,000,000.00 would have been received despite the failure of the 32,650 who were in the barren Churches.

CHART No. 2

# How Presbyterians Give

TO

## Foreign Missions

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FROM 23% OF THE 2,233 CONTRIBUTING CHURCHES,  
THE FOLLOWING FACTS HAVE BEEN DEDUCED  
CONCERNING THE MEMBERSHIP OF THE  
ENTIRE ASSEMBLY

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3/10 OF 1% GAVE AS MUCH AS \$100 A YEAR TO  
FOREIGN MISSIONS.

19% GAVE AS MUCH AS 1c A DAY TO FOREIGN MIS-  
SIONS.

46% GAVE SOMETHING TO FOREIGN MISSIONS.

54% GAVE NOTHING TO FOREIGN MISSIONS.

## CHART No. 3

# Study of Churches

WITH REFERENCE TO  
**Foreign Missions**  
 1913-14

CONTRIBUTING

NON-CONTRIBUTING

NUMBER OF CHURCHES

2233

1197

65%

35%

MEMBERSHIP

277,952

32,650

89%

11%

AVERAGE SIZE OF CHURCH

124

30

MEMBERS

MEMBERS

GROWTH

6

1/2

CONVERTS TO CHURCH

CONVERT TO CHURCH

1 TO 20

1 TO 64

RATIO EACH CONVERT TO MEMBERS



## WHERE DOES THE TROUBLE LIE?

In an effort to diagnose this fatal inertia we made a comparative study of the contributing and non-contributing Churches with the results indicated in Chart No. 3.

Our thought was that the failure of so many to give was probably due to a lack of stimulating environment or proper leadership.

It occurred to us that possibly these fifty-four per cent. who were disobedient were for the most part gathered in the thirty-five per cent. of Churches who gave nothing, and that these Churches were, per chance, remote and uninformed.

But no! These thirty-five per cent. of non-contributing Churches, whatever might be their disabilities, contained only eleven per cent. of the entire membership—their average size being thirty members against an average of 124 to the contributing Churches.

The majority of those who were disobedient and gave nothing had equal opportunity to know the need as did others who were obedient.

## NOT A LACK OF PASTORAL OVERSIGHT.

But were not these at least, who were gathered into non-contributing Churches excusable?

Were they not without pastors?

Or if they had shepherds were they not financially weak and too impoverished to give to this cause?

The facts presented in Chart No. 4 answer.

Through the Assembly's Minutes and personal correspondence we discovered that of the 1,197 Churches giving nothing to foreign missions we could secure full reports from a little more than half, or 604.

From these reports we found that seventy-two per cent. of the non-contributing Churches were supplied and only twenty-eight per cent. were vacant.

Doubtless the lack of a pastor does have much to do with the failure of a Church, but this lack is not a satisfactory explanation of the situation we are facing. For of the Churches who did give to foreign missions, almost twelve per cent. were without pastors.

And then as to their poverty. The 604 Churches who made reports were able to give \$19,678.00 to home missions and \$124,008.00 to their own expenses.

That is, they contributed at the rate of \$1.00 per capita for causes in the home land, and \$6.41 per capita for their own support and—nothing for the thousands in non-Christian lands who were depending

## CHART No. 4

# Study of Churches

## Not Contributing to Foreign Missions 1913-14

604

REPORTED  
TO

ASSEMBLY

593

MADE NO  
REPORT  
TO

ASSEMBLY

### SUPPLY

OF

### 604 CHURCHES THAT REPORTED

■ 23 PASTORS ELECT

■ 34 DOMESTIC MISS. AND EVANGELISTS

■ 72 PASTORS

■ 286 STATED SUPPLIES

■ 170 VACANT

72% SUPPLIED

28% VACANT

upon them and whom they were commanded by Christ to evangelize.

Surely, if they could do so much for themselves and for those near them in whom they were interested, they could have done something for these others—had they cared.

#### WHAT OF THEIR LEADERSHIP?

It was not till we began this more careful inquiry that the significance of the fact that there was a large per cent. of Churches, not a member of which gave a single cent towards this cause so dear to their Saviour's heart, took hold upon us.

Surely, we thought, even did the people fail, their pastors, or at least most of them, were faithful.

It is in no spirit of unkindly criticism that we submit Chart No. 5.

Possibly some of these leaders did give, and doubtless there were good reasons why those who did not, failed to give.

And yet, is it not presumable that a pastor who felt any deep concern for these millions in lands that are benighted, and who deplored his people's failure, would have sought to keep his Church from the black list by giving something, however little it might have been, and having this offering credited to his Church?

At any rate, the Minutes show that of the 72 pastors and 314 stated supplies and domestic missionaries, who served these derelict Churches, 42 pastors and 162 stated supplies and domestic missionaries were connected with congregations or groups of congregations who reported not a cent given to foreign missions, while only 30 pastors and 152 stated supplies, etc., were connected with groups some one member of which gave something.

#### TWO SIGNIFICANT FACTS.

Another fact emerged as the result of this study.

In these 604 derelict Churches, who made full reports, 304 had Sabbath schools and 300 had none.

In these Sabbath schools 17,734 were enrolled. That is 17,734 are growing up into the place of future leadership with no vision. It would appear that upon the hearts of these 17,734 there is being laid no sense of responsibility for the millions who know not God, seeing that neither their Church officers, their fathers, their mothers, nor any others, whose lives most influence them, are doing anything to help those who are in non-Christian lands. How then can we hope that these in such Sabbath schools shall come to feel any real compassion?

Moreover, there does not seem to have been any considerable solici-

## CHART No. 5

# Supply of Churches

## Not Contributing to Foreign Missions

1913-14

**PASTORS**

**STATED SUPPLIES AND  
DOMESTIC MISSIONARIES**

CONNECTED WITH AT LEAST ONE CONTRIBUTING  
CHURCH

30

152

CONNECTED WITH NONE BUT NON-CONTRIBUTING  
CHURCHES

42

162

## SUNDAY SCHOOLS

CHURCHES WITHOUT S. S. 300

CHURCHES WITH S. S. 304

S. S. SCHOLARS IN NON-CONTRIBUTING CHURCHES

17,734

tude for the unsaved in their own community. For, as is shown in Chart No. 3, though there was an average of six converts to every Church which contributed to foreign missions, there was an average of only one-half a convert to every Church which gave nothing to foreign missions.

Or, what is more significant, though the average was one convert to every twenty members among Churches which gave to foreign missions, the average among Churches which did not give was one convert to every 64 members.

#### THE MAXIMUM AND MINIMUM.

Turning now from a consideration of these Churches which failed, let us look for a moment at Chart No. 6, which shows what we might have done if we had tried.

In the yearly calls upon the Churches the Assembly names two amounts, neither of which is arbitrary but both of which are based upon a most careful estimate. The first is called the minimum, the second the maximum.

The minimum is the amount needed to maintain the work which our Assembly is doing through its four committees, upon the present basis and with only slight advance. This allows for no expansion.

The maximum indicates what is needed if the committees are to be enabled to enlarge their service and occupy the fields which are open and urgent in their calls for help.

As is seen, last year the gifts of our people to all of the Assembly's causes fell short \$215,099.00 of the minimum and \$856,261.00 of the maximum, or 69 cents per capita of the one and \$2.75 per capita of the other.

In other words, by a vote of the people our committees were advised that instead of going forward they should stand still or retreat.

Of course, that which was given through the Assembly's committees did not represent by half what was actually given for all religious purposes. It did not include what was given for congregational expense, or for local or Presbyterial or Synodical home missions, neither did these gifts include donations to orphanages, schools, colleges, hospitals, and all other such causes of every kind.

But the point is this, the known needs of these great causes which our Church as a whole is undertaking to support, were not adequately supplied and no provision was made for any forward drive such as strategy and God's providence indicates to be the urgent need of the hour.



	PER CAPITA AMOUNTS FOR THE				Total Amounts for the Year
	Year	Month	Week	Day	
1. Maximum amount asked for by the Assembly for its Committees providing for necessary expansion.....	\$ 6.03	\$ .50	\$ .12	\$ .017	\$1,874,495.00
2. Minimum amount asked for by the Assembly to continue work of its Committees upon the present basis without a margin for advance.....	3.97	.33	.08	.011	1,233,333.33
3. Actual gifts to the four Assembly's causes and American Bible Society.....	3.60	.30	.07	.01	1,018,234.00
4. Actual gifts to all beneficent causes other than the Assembly's.....	1.39	.116	.027	.004	433,499.00
5. Actual expenditures for pastor salaries, church support miscellaneous, etc.....	11.74	.98	.225	.032	3,635,065.00
6. Total amount needed had all amounts reported been given and the maximum for the Assembly's beneficences been secured.....	19.09	1.59	.367	.053	5,943,059.00
7. Actual total reported expenditures of all sorts.....	16.34	1.36	.31	.045	5,086,808.00
8. The difference between what was asked and what was given indicating the margin between failure and achievement.....	2.756	.229	.053	.008	856,251.00

## ONE CENT MORE.

In view of the heavy tax necessary for the maintenance of congregational expenses and meeting the claims of causes which are nearer, was it possible for our people to have given all that was needed to these causes which were more remote?

Considering the type of people who compose our denomination and their more than average prosperity and ability it would seem that it was possible.

Had our people given all that they did give to all the various interests which received their liberal support—had they diminished not a penny of their gifts for the endowment of schools and colleges, the building or embellishment of houses of worship, the payment of pastor's salaries, etc., and had they given but one cent more apiece a day—they would have given more than the maximum for every cause and would have had \$283,707.00 to the good, which sum might have been employed for the strengthening and enlargement of the work they were doing about their own doors.

Indeed, all that was needed to have enabled our people to do all they did, as well as all they were asked to do, was but (.008) eight mills more a day per capita. That is, an extra .057 cents a week would have enabled us to finish the year with splendid achievement.

Was this too large an amount for them to have given had they really cared—and had every one done his best?

## WHAT HAS OUR FAILURE COST?

We see what it would have cost us had we not failed, let us now consider, what did our failure cost?

Look at Chart No. 7.

During last year, through which 32,650 of our members, gathered in barren Churches, dreamed—and a far larger number, living in the midst of the stimulating atmosphere of fruitful Churches, drifted—or deliberately declined to act, 750,000 souls, more than 2,000 a day, more than one a minute, whose eternal destiny depended upon them—died!

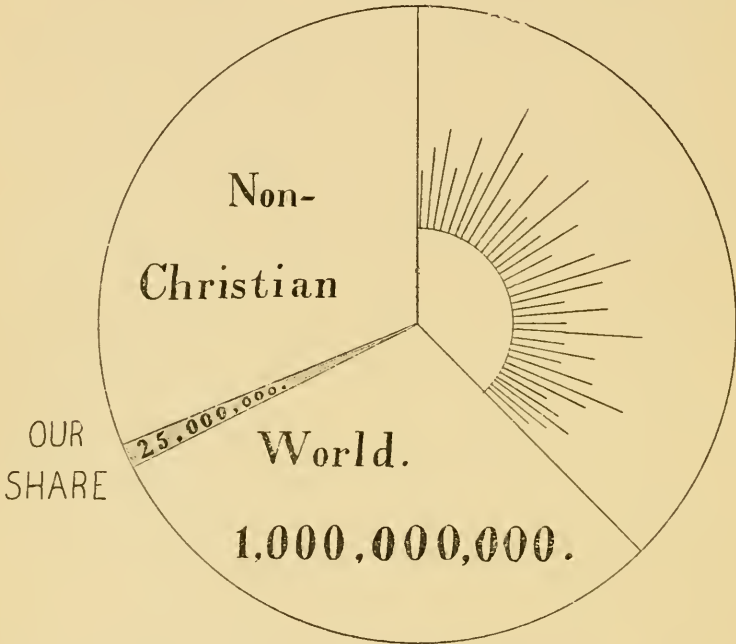
For every unfaithful member in our Church in the home land 25 souls perished at the front.

Twenty-five souls, whom Christ loved and for whom He died, passed into eternity, as they had lived in time, without God and without hope.

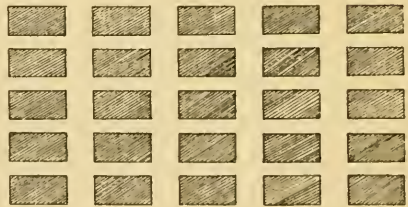
God meant that they should have known.

He bade His people tell them—but His people would not haste.

# The World Can Not Wait



  
 ONE MEMBER OF THE  
**32,650**  
 IN NON-CONTRIBUTING  
 CHURCHES LAST YEAR.



TWENTY-FIVE OF THE  
**750,000**  
 NON-CHRISTIANS DYING  
 IN OUR FIELD LAST YEAR  
 (ONE A MINUTE) THAT COULD  
 NOT WAIT ON HIM TO  
 SEND THE GOSPEL.

And so they perished—because they could not wait! Ignorant of salvation, they passed into the blackness of a Christless tomb.

#### WHAT DOES CHRIST THINK?

Our Lord, who gave His all to make this work possible; who Himself began the mission and who commanded His servants to complete it, is waiting—still waiting, for us to obey.

He is still sitting over against the treasury beholding how His people cast in their gifts.

He is still saying, "Ye are My witnesses." "As My Father hath sent Me even so send I you."

He is still urging "Go ye into all the world and preach the gospel to every creature."

He is still affirming "If a man love Me, he will keep My words."

And He is still reiterating His statement of the standard by which He tries us—"Ye are My friends if ye do whatsoever I command you."

What then must He think when fifty-four per cent. of our people gave nothing to this cause during an entire year? When they were blessed by Him with plenty, flooded by Him with light, filled by Him with hope, strengthened by Him for service, and commanded by Him to go—what must He think when they were still unmindful of their duty to Him, unmoved by the need of those who are dear to Him, and willing to allow millions to perish while they lived in pleasure and in daily disobedience to His command?

## E. M. C.

---

**A Good Tonic for the Church. Recently Discovered  
in an Old Book. Splendid for Torpid Session,  
Inactive Diaconate or Listless Membership.**

---

**IT IS THE PASTOR'S FRIEND  
See What They Say About It**

---

Wholesome effect on the spiritual life of our church.

*Rev. Bunyan McLeod, Ky.*

Indirect effects of great value, as well as direct effects.

*Rev. R. F. Campbell, N. C.*

Have tried it for three years. Like old wine it gets better and better  
with old age.

*Rev. D. K. Walthall, Va.*

Has been cause of great blessing to our church.

*Rev. Jas. I. Vance, Tenn*

I unqualifiedly endorse it after years of experience in its use.

*Rev. Geo. Cornelson, La.*

I heartily believe in it.

*Rev. A. B. Curry, Tenn.*

It makes the Lord's work independent of the weather.

*Rev. G. F. Bell, Ala.*

My church has doubled beneficences since taking it.

*Rev. E. H. Moseley, Okla*

Our church has made a thorough test of it. Great increase.

*Rev. Hugh R. Murchison, S. C*

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**Has Your Church Taken an Every-Member Canvass?  
March is the Month.**



## BUSINESS EFFICIENCY VERSUS CHURCH EFFICIENCY.

BY GEORGE C. SHANE,

*Of the Firm of Shane Bros. & Wilson, Philadelphia, Pa.*

About two or three months ago, I was asked to address this Convention on "Church and Business Efficiency," and while I have had plenty of time to prepare this subject, I can't help thinking of a little thing that occurred at school when I was a boy. One day a boy was heard to say, "I ain't got any pencil." The teacher asked the class what was wrong with that sentence, and one little boy said, "Ain't no such word as 'ain't.'" So the more I study Church efficiency, the more I contend there *ain't any such thing*.

We have all been studying business efficiency for years, but there is nothing said about Church efficiency. We have applied new methods to our business; we have gotten the opinions of other business men. Some of you have perhaps read a little about the business efficiency employed at Midvale Steel Works in Philadelphia. They went over the works, even to the shovels used by the laborers, and cut off about nine inches from the blade of each shovel, increasing by that one item alone the efficiency of the laborer, shortening the hours, and raising the wages, without reducing the percentage of profit to the stockholders. But I am not going to give you, nor attempt to give you, anything in the matter of statistics.

We have men in the audience to-day who have members of their Churches, successful as business men, yet as efficient Church workers, they are failures.

For example: One very efficient business man in Philadelphia, a very good friend of mine, president of a bank, has very big ideas as to methods, etc., is worth a great deal of money, at least a million dollars. He wanted to borrow \$500,000.00 and knew a man who had the money. It did not take them but a few minutes to get together. He is also president of a large warehouse company, capitalized at \$600,000.00. He wanted to build another warehouse, and called a meeting of his board of directors, who gave him authority to borrow enough money to go ahead with the improvement. He is also president

of a transfer company. They have a great many horses and wagons, and they can tell you what it costs them to carry one ton one foot. He can tell you what it costs to unload, what it costs to load, what it costs to transfer from station to warehouse. He can tell you every item of profit, expense, waste, gross profit. A record of everything; every transaction is kept systematically.

This man has recently been elected president of another warehouse company, as well as president of a Men's Bible Class of 250 men, and does not know what to do. To show you how his ideas, in the application of them to business, differ from his ideas in relation to Church work, recently his pastor spent \$1,000.00 to brighten up the front of the Church and this business man jumped on him for not buying to better advantage. The business man borrowed \$300,000.00 to build a warehouse, but when his pastor wanted to borrow \$1,000.00 to add to the efficiency of his Church, the pastor himself paying \$400.00 of this amount, he objected.

Now, I am not criticising my brother because he is a good business man, but because he stands as a type of the business man in his relation to the Church. But I hope to see the day come when every business man in the Church will be criticised if he does not apply the efficiency methods to the Church that he uses in his business.

Now, we have a business in Philadelphia. We start to work Monday morning at seven o'clock, and we run day and night until twelve o'clock Saturday night. If we lose two hours' time in the week, we have no profit for the week. Right in the neighborhood is a Church plant with as great an amount of money invested as we have in our business. They only run eight hours weekly. The difference is, perhaps, that they are confining their product to the spiritual needs of their own members, and consider that eight or ten hours a week is enough for that. If the Church would realize the value of its members, its investment, its present opportunity; if it had a broader vision of what could be accomplished by running full time, (if by running full time would mean the taking of the State, city or neighborhood), it would run full time in that proposition alone.

There is more money invested in Church property in the United States than in any one single development, not counting steel and lumber, yet the Church is satisfied to work eight or ten hours a week. If our mill were to run simply for its own employees, as the Church does, it would take us just one hour a year to feed our own men.

There is in Chicago a firm of vocation experts. Their business is to diagnose a man, study his character and training and ability, and find out just what position he can fill. Among their clients is one concern who, until recently, operated their own employment bureau. Under this system, in one year, their records show three thousand failures from the standpoint of efficiency, at a cost of from thirty to one hundred and sixty-five dollars each in transportation to their plant; to say nothing of the waste in material, time and efficiency. So this concern became a client of the firm of vocation experts. Through this agency, out of one thousand prospects, this concern was saved the loss on seven hundred men who were deemed inefficient. Seven hundred out of one thousand were failures; and yet if we could place our Church membership in the hands of experts, we would perhaps find more men than that who are not efficient in the business of the Church. I do not believe that we will find 700 out of 1,000 men in the Church who are inefficient. I do not believe that it was God's plan that 700 men out of every thousand should be failures, but if the business men find the need of vocation experts, I think that the Church needs vocation experts.

I think that we should find the right jobs for the men to do in the Church. We can not all do the same things. We can't all lead in prayer or speak or act as deacons, but there ought to be a job for every man in the Church.

In regard to the Billy Sunday meeting in Philadelphia, I want to say a word. I had a man say to me the other day, "While there are fifteen or twenty thousand people, I do not see that there should be so much work in connection with the handling of this crowd." That is one of the nicest things about the meeting, but it takes a great deal of work to have things go so easy. The 20,000 people did not happen to be all, for there were as many on the outside as there were on the inside.

Now, to get the interest that was necessary to bring 20,000 people to these meetings and the 20,000 additional on the outside, there was a great deal of preparation necessary. It was started seven or eight months before—it was started last spring. There were prayer meetings started in nearly every block in Philadelphia. About five or six thousand prayer meetings were held twice weekly, and 120,000 prayer meetings have been held in Philadelphia since they were first started, with 15 or 20 people at each meeting. Preparation in prayer

was the great thing. Hundreds of thousands of people united every day in prayer for the success of that meeting.

One man was employed to do Bible class work. He started out with the idea of getting 50,000 men in Bible classes and at the rate he is going, I think we will have more than 50,000 men in Bible classes in Philadelphia.

There are from 1,000 to 1,500 converts each day. There are two meetings every day and three every Sunday, 13 meetings a week. I speak of the conversions, only in the tabernacle, but I do not think that is the largest part of the work being done. We get letters from all over the State. From one Church alone we received report of 132 who had been added to the Church. We get reports from every part of the State of revival meetings and members being added. One Church in West Philadelphia that has not had ten new members in a year, that has been standing still for years, has added 100 members since the meetings started.

I spoke of vocation experts for the Church. I just want to mention one thing that happened in my own experience. I joined the Church because my parents expected me to. I went to Church until I was nineteen—as long as I was at home—because I had to. When I came to Philadelphia, I continued to go to Church from force of habit, but I did not do anything in the Church, and finally decided that there was no place for me in the Church. But seven or eight years ago I was taken sick and was in the hospital for about two months. I thought I was going to die and so I began to think. I thought my end had come, and I asked the Lord to spare me, and the thought came to my mind, "What right have you got to call on the Lord to spare you?" "What have you done and what could you do?" So I said, "Lord, if you will spare me, I will make my life count; I will do something worth while." And the question came immediately, "What will you do?" I realized I was just bluffing and had no answer. I thought of my Church and of all the things that other people had done, and I did not see where I fit in at all. Then I thought of my business, and of the different things I had attempted, and then I thought of the advertising I was doing in connection with the business in which I was then engaged. I had done that with considerable success. The gospel needed to be spread. We have tried for 2,000 years to bring about His coming. I promised the Lord at that time, if He would spare me, I would start in and serve Him in my work. I went to Buffalo

to a conference. I was sent by our Church because I was cheap. I heard some very good speeches and thought if I could speak like those men, I would speak, but I did not remember. But I did get a message from one man. He spoke of the time when he was getting \$12.00 a week. He began giving one-tenth of that to the Lord. He was not able to save one cent of that twelve dollars a week; but he was satisfied that \$1.20 was the Lord's. At the end of twelve months he began to prosper as he had never done before in his life. I began to realize that I had not kept my promise. I started in. I was fortunate in being in touch with some men, (one of whom will speak to you this afternoon), with whom I talked. I told them about the advertising, and they told me about how I could apply it. He got me busy, and has kept me busy ever since.

Shortly after that I received a letter from a returned missionary, written from a town out West, asking me to assist in raising seven thousand dollars for a school. One of the first things I wrote him was, not to attempt to raise the seven thousand dollars, but to try to raise five hundred dollars with which to tell the people of the needs, and then I thought it would take a very short time to raise the money. We told the people of the need of the school, the manner of the work, and the plan for carrying on same. We raised twelve thousand dollars in a very few weeks. There was an advertisement in the press that we could not stop, and in all we raised \$19,300.00. We used twelve thousand for the school, \$1,300 was used for another school. The government of India had agreed to give one-half as much as we raised. Twenty-eight thousand three hundred dollars was raised as a result of an expenditure of \$500.00 in advertising.

I think that every business man here has, in his business efficiency, methods that can in some way be applied to the Church. It is just a question of applying to the Church the efficiency methods used in your business.



## HOW CAN A MAN BEST SEND HIS MONEY ON AHEAD?

BY MR. GEORGE INNES, *of Philadelphia, Pa.*

I am delighted to come here again, friends, and to meet you after these years when we have met before in other conventions halls, and to recognize the faces of those that I have met before. These are very different times than they were three years ago when we met at Chattanooga. The world has been called upon to pass through some trials and the Church of Jesus Christ is being called upon to pass through trials now. The providence of God did not seem to be driving the Church of Christ into the situation in America into which it has been driven in other lands, and I sometimes wonder why. And I wonder if God isn't honoring us with a call that is honoring to His Church here and expecting of us that we would rise with the measure of devotion and the measure of sacrifice that perhaps He has not felt willing to place as a call before His Church in all Christendom. There are here and there men who are responding wonderfully at this time to the voice of God, but I think we yet have a great long way to travel in America, if, in these times when the Providence of God is dealing so strangely with Christendom, we would voluntarily take unto ourselves that providential call God has for His people. And so I am going to pray day by day that somewhere there will break out a manifestation of the power of God, as it has been implanted in the hearts of His Church in these few years that have passed, in a demonstration that will rejoice the heart of the Father, that will make our Savior glad, and lead us out into a way of doing His work that we have not yet discovered. Mr. White has been at this missionary business for twenty years, Mr. Rowland has been in it for twenty years, I have been in it for about six, and sometimes one gets a little discouraged—that is, not discouraged, but we wonder are we really making advancement? Are we really grappling with the situation? Or is God going to call us out in the way—and I believe that He will—I really believe that before a year will have passed, the Church of Jesus Christ will have known a measure of sacrifice that she has not yet known. And I have come to this Convention with the prayer that here among the men whom to my mind God has given a peculiar

message, such as He has perhaps given to no other group of men in America, that here a step will be taken that will lead the Church up unto advanced ground, to evangelize the world of which she yet has not had a complete conception.

Now, men, you can do this. We can do it. God meant that we should. He has given us the power that we should. I should like to tell you just briefly of the man who spoke to you before we went to our lunch. I remember so well the first evening that I met him in his own home. I think there were six of us who went there to his home. I haven't told him hitherto that when we went there under a pretext to have him report that convention at Buffalo, really we went there to see if we couldn't get him—he doesn't know that until now, that we planned that ruse on him. I remember how he sat there in the parlor in his own home—six of us, I think it was, that he was going to talk to—he turned out all the lights in the room except the one on the table, and that was deeply shaded with a shade. We could scarcely see his face, and as he told us of the incidents of that convention at Buffalo—I remember how his mouth twitched and how nervous he was—and the thought that he would ever stand before an audience of three thousand people in North Carolina and speak, it would take a miracle to make him do it—and it has been through pain, I know that. He told me to-day how I perpetrated on him one of the most cruel things when I deliberately put his name on a program without his consent, and then had the programs printed in the very nicest and best style, one of the most expensive programs you could suggest, and his taste for fine printing made it impossible for him to break that program, and he stood up before fifty men and gave his first address. That is only four years ago, and here to-day he comes before you men of all this Southland with a message out of his life, with a message that seems to be so freighted with real meaning to other men. Now, men, we can do that sort of thing, but that isn't my subject.

My subject is how we are going to send our money over into the King's country, send it ahead of us. It is a great thing to write a will and leave money, but it is a greater thing to send the money ahead, and Mr. Shane has been doing that all these years—he has been sending it ahead.

Now, we get awfully mixed up on this subject of money. I remember one time a few years ago I was out in Iowa speaking on missions one morning in a Church there, and the preacher came to me and said,

"I want you to go home to dinner with me; I have invited a young man whom I would like to have enter the gospel ministry, and I would like for you to speak to him and see if you can't get him interested in becoming a preacher." I went to the minister's home and met the young fellow, and while I was up in my room I asked God to give me a word to him that would really encourage him to become a minister of the gospel. I went on down into the parlor, and the preacher got to talking to him, asking him if he didn't want to be a preacher. He was just having all kinds of fun with the preacher. He had no more thought of becoming a preacher than you or I have. I listened to them for a while, and then I said, "What are you going to do?" He said, "I am going into business." I said, "That is fine, I am glad that you are; you are going into business, you are not going to fool with this preaching business, are you?" He said, "No, no, I have never thought of doing that." I said, "That is fine; what kind of business are you going into?" He told me, and I said, "That is great; how much capital have you?" He answered, "Only a few hundred dollars." I said, "You have a good education?" and he answered, "Yes." I said, "That is fine—and you are going into business, where?" and he told me where. I said, "That is an elegant place to start; by the time you have been in business in that place about ten years, you will be worth about \$50,000.00, won't you?" "Oh, no," he said, "I don't expect to be worth \$50,000.00." I said, "You don't? You don't mean to put your life into business and in ten years not have \$50,000.00?" "No," he said, "I am not planning on that." I said, "Well, you are going into business and you expect to stay in business, and when you have been there twenty-five years, I expect you will have a million." He answered, "No." I said, "You must; you can't put your education and your life and your brains and cash them in there for less than a million—it wouldn't be honest—you've got to do it." Well, he kind of liked that. I was diagnosing his case and telling him what he ought to do and had to do. "Well," he said, "do you think I can do that?" "Yes," I said, "of course you can, certainly." Well, he just felt good. I said, "What are you going to do with that million?" "Why," he said, "I haven't got it yet." "But," I said, "you are going to get it, aren't you?" He replied, "I would like to have it." I asked again, "What are you going to do with it?" and he replied, "I suppose I will have it, it will be mine." "No," I said, "it won't; not a penny of it will be yours." "Well," he said, "won't nine-tenths of it be mine?"

I said, "No, not a penny of it, not one cent; you have got to give every bit of that to God." "Well, here now," he just shorted down in his chair, "what do you mean?" I said, "Now, really, honestly, what would you rather do? You can make a million dollars and you can't have a cent of it for yourself. Which would you rather do—that or preach?" He didn't know, and I began to talk preaching then, and he saw there might be something in that. Well, men, you know that is the mistake we have been making; we have been telling a lot of these big, fat, juicy laymen they can keep over in the clover fields and give ten per cent. to the Lord, and have been telling the preacher he has got to live on \$600.00 a year and educate his family and live in style and drive around in a Ford car and a few things like that, and the laymen say, "We will go and tithe," and we are not bringing in the kingdom. We are not getting anywhere. Now, let us be honest about it—are we? There are more heathen on earth to-day than when we started the foreign missionary business—actually more heathen living who never heard of Christ than when the Church started its missionary work years and years ago. That won't do. We have simply got to face this thing in another way. I had occasion to look up some figures, some statistics, in Philadelphia the other day before Billy Sunday came there, and I found that if the trained workers, the 330,000 skilled workers in Philadelphia would give a tithe only of their income, that the tithe of that income would evangelize the whole Moslem world with its 220,000,000 souls, and that left the salaried men and the unskilled laborers to evangelize America; and the figures showed that a tithe of the salaries and of the wages of unskilled laborers would be enough to evangelize America and enough left over to evangelize the Moslem world—and that is on the basis of the tithe. You say, "You get me mixed up a little; here you say a layman shouldn't tithe and then you say he should tithe, and what do you mean by that?" I just mean this—some people say, "Tithe—it is a good place to start at." I don't think so. I don't believe it is a good place to start, because I can't find God says that. He says, "Bring all your tithes into the storehouse." You will find it in the 33rd verse of the 14th chapter of Luke, "Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple." You have to renounce it all. Then I think we have a right to ask God to give us back day by day our daily bread, *give us back*—and maybe He would even want some of us to ride in automobiles. It doesn't matter what your work

is, whether you are promoting a religious enterprise or manufacturing goods, I don't believe any of us has a right to ask Him to give us back that last tithe, but He has got to have surrender to start with.

I have told some of these things before. I haven't told you how I got interested in this missionary business, this Christian work and especially in foreign missions. I am especially interested in foreign missions for this reason, that as I have watched the vocation of Christian workers, I failed to discover a dynamic in any one of these enterprises that so completely lifts men away from themselves as the foreign missionary dynamic. Napoleon, you know, we call a great man. Thoughtful men to-day would say that Napoleon was a near-great man—a near-great man, and he was not quite a great man because he never got above himself. Why, you know, this foreign missionary enterprise, if you ever get into the thing, and get caught in its grip, it will just simply make you spend all you have got on some things. I have seen enterprises going on in the foreign mission field that I have said I would give every cent I have if I could see that thing go through. I don't mean by that that it is always a wise thing for a man to dispossess himself as a steward of God of the things God leaves in his hands, but I do say it is a mighty thing that will make a man willing to do it. To my mind the foreign missionary cause is the one that is most likely to do that thing. After coming back from a trip around the world and seeing this thing, I made up my mind that this was the thing I wanted to go into all my life long, and began naturally to hunt for companionship and to say, "Here, there are lots of other men who would like to get into this thing if they knew about it, if they felt as you do about it; are you going to load them in a ship and take them all over there?" I believe that would be a good thing, and I would like to go with some of you men here, and if you will come to me afterward I wonder if we couldn't make up an excursion—but we'll wait until the war is over—I don't want to go just now—a year or two from now a few of us might take a trip over there. I would have liked to take them but it didn't seem to me that would be quite the way to get companionship in this thing. I came to Philadelphia and got associated with the Foreign Board of the United Presbyterian Church, and the question was, "How are we going to get a lot of men just simply to make this thing their business?" It was suggested to me that maybe I could get on the train and travel across the United States and meet men and talk to them about it. After a few months



of doing this, I said, "I don't believe that is the best way; it doesn't seem to me it is a question of going to men's offices and talking to them; it is a deeper problem than that, it is a problem of a deep spiritual acquaintance. I said that I believed that if men would be willing to go away off into the wilderness with the Lord for several days for meditation and prayer upon a problem like this, then I believed God would lead them to see. So we sat down and planned it, and we went to our good friends in Philadelphia, one of whom I have spoken to you about here—he is here to-day—and said to them, (now, men, if any of you want to work this, just try it—it has worked wonders with us), "Will you be a host if I will invite twenty or thirty men from across this continent, from different States—Ohio, Pennsylvania, etc.,—will you be the host and put them up at a good hotel in a quiet retreat, if they will come and spend several days and nights in prayer; we won't have a speaker about the place, we won't have a professional Christian worker about the place, but just a bunch of us laymen to sit down and face this problem of a lost world." Some said, "You can't get them to come, business men won't come from long distances for a thing like that." We said, "Let's try it." We sent out the invitations. Of course, we had to use wisdom. We didn't send out the invitation on the letter heads of the United Presbyterian Church—we sent them on our own business paper. We said, "Won't you come?" We wrote to a cashier, a steel man, a flour merchant, "Don't you want to come?" and we gathered together down in the woods of New Jersey, and I remember so well one big fellow who got a salary of \$50,000.00 a year, a very busy man, a very wealthy man, and to take him away from a business that meant so much every way was really consequential. We had maps and we showed how many people were lost in certain countries, and we said, "Men, we are responsible for these, aren't we?" That evening this big gruff man said, "I think it is about time Mr. Innes is telling us what he has got us here for; he is simply trifling with us; all he has got us for is to tell us some people are lost over in Egypt." I kind of thought it was long enough. "I tell you, friends, we have listened to this story and we have heard that in India three hundred millions are lost, but somehow it doesn't get into our systems," I said, "does it? The sentences are smooth and they slip into our ears and not into our hearts." I was trembling, for I knew it was such a responsible thing to take men like that away from their business—those fifteen or

twenty men that met there were perhaps producing in their business more money every day than our Board was receiving in a whole month. I said, "I haven't anything further for you; the subject is left with you; there are the people over there asking; if you don't know what we are here for, let us ask God—that is all I know." There were men there who had never led in prayer before. We simply got on our knees and asked God, "What have you got us here for?" We stayed in prayer about an hour, and by the time we got up every man had led, every man knew why he was there. That was on Friday night. We spent all the next day in counsel. We were nine hours that next day, three hours of that time in prayer on our knees. The next day was the Sabbath, and that day we stayed in counsel for nearly twelve hours. By the time that Sabbath day had closed, there was not a man there who did not know what God's plan for him was. I could tell you, I could tell you now, the story of the transformed life of nearly every man who was there. I will not have time for all that, but I may say that every year and sometimes twice a year since that, these same men with some others whom we have invited from time to time, have gone away into that same kind of a retreat three days at a time, that we might discover not only the will of God for our lives—and I think that is sufficient, if we can discover what God has for our lives—but more than that, we have tried to see if we can not discover a thing that up to this time I have not been able to discover. I am not able to bring to you succinctly and clearly in a paragraph a concise gospel of stewardship for the business men of to-day, founded on Scripture, and so varied and so wrought out that it will apply to the lives of men. I haven't found it. That is one thing we want to discover, but that thing will be discovered, and it will come, I am certain, when men have buried themselves down deep into the program of God and have lived a life of consecration and prayer, then God will make it plain. It may be twenty years before it will come, it may not come from that group of men, but it is coming from some group of men. One man who came to that meeting was a manufacturer. One morning about two years ago I was in Pittsburg, in the Fort Pitt Hotel. This was after this meeting. The man had been at the meeting, but I had never heard his whole story until that time. He lived in Ohio. He said, "Will you be here at dinner time?" I said, "Yes." And he said, "Will you take dinner with me?" I said, "All right." And he said, "At seven o'clock we will have dinner

together." We sat down at the table at seven o'clock, and he said to me, "I had a very interesting experience this morning; I was going out to . . . . . on the electric line. The train stopped at a little station and a lady with two or three little boys got on the train, the little boys wearing the garb of the reformatory of the Western part of Pennsylvania. I said to one little fellow, 'Come and sit by me,' but he was afraid, he was trembling, and was afraid I was going to reprove him for being in such a garb. I said to him, 'What is the matter? Are you afraid? Where did you get on the train? Why don't you tell me? You got on back at the reformatory, didn't you?' 'Yes,' he said, 'I did.' 'Are you in for long?' I asked. 'Well,' he said, 'if I keep my honor, I will be out in six months.' I said to him, 'Well, let me tell you, little fellow, did you ever hear of the reformatory at Mansfield, Ohio?' and he said he had heard of it. 'Well, that is where I went when I was a boy; that is where I got my education; you stay right here, keep your honor, get out; I didn't do that, I played hookey and ran away; when you get out of here, don't be afraid of any man. I am president of four different factories in Western Pennsylvania and Eastern Ohio, and I wanted to tell you this, and want you to promise me to-day that you will do this and when you get out of that reformatory you will not be afraid of any man, for from this time you will fear Jesus Christ and take him for your Savior. If I am president of four factories, you can be President of the United States."

I didn't know he had been a reform school boy and asked him to tell me the rest of his story. He said, "I ran away from home and from the reformatory. I was working as a journeyman in a factory in Newark, and came to Trenton to fight—I wanted to fight—and after the fight was over, I was to go back to Newark and resume my work the next day. We went out and had a few drinks, and a fast train came by, and I said, 'Boys, I am going to jump on it.' They said, 'Don't do it—you will lose your life.' I got on top the box car and lay down there and went to sleep. By and by the train was rounding a curve. Something spoke to me and said, 'Billy, your mother is praying for you.' I felt myself rolling off the car and grabbed the brakeman's step, and the voice said again, 'Billy, your mother is praying for you.' I got up and sat on the car, sobered. I took the next train from Trenton to where my mother lived in Ohio. I went right to her home, and said, 'Mother, were you praying for me this morning

about one o'clock?" She said, 'Yes, I was, Billy; and I am praying for you nearly every morning till one o'clock.' I said, 'Mother, your prayers are answered, and I am going to take Christ as my Savior.' I started out, and I said, 'If I am going to be a Christian, I am going to be the right kind, and honestly, the thing to do is to tithe.' My sister came to me and said, 'Billy, you don't want to start tithing yet; wait until you get something to start with first.' 'No,' I said, 'I am going to tithe,' and I did. I started manufacturing. People said, 'You can't succeed, the trust has that thing, so you can't succeed.'"

Well, he is now manufacturing, and in that product is the next biggest to the trust. "But," he said, "the trouble with the thing was that I didn't begin right. I should have surrendered everything to God, and I started to tithe, and I started to prosper, and the first thing I knew I had so much money it was pretty nearly dragging me back again." From that week back in the woods he started and made his surrender of everything. I wrote him about three weeks ago. He was at Asheville, N. C., taking a little rest. I told him of something that needed some money, of a missionary enterprise that needed some money. I didn't hear from him, and indirectly I heard he was a little embarrassed, a little blue. He is almost a paralytic. He can walk now without a cane, but he still suffers from the result of his paralysis. But I heard he was a little embarrassed for money, his factories were all closed. I wrote again and said, "I didn't mean to press you for that, I didn't mean that at all, don't pay any attention to it," but I had scarcely gotten the letter off until one came back from him asking where he could send a check for several thousand dollars. I told him where to send it. He wrote me, "I have just felt the meanest I ever felt in my life these last few weeks; I have had to close my factories, but God took me back from the brink of death, and the very first time I had to retrench in my business enterprises, I retrenched on God first; was not that an awful thing? He grabbed me back from the brink of death, and no one associated with me suffered from my financial embarrassment except Jesus Christ. Here is the check. God forgive me for cutting Him first! I will cut something else afterward." I can't tell you his name, but I really feel that out of a life such as that God is going to bring a great new life for you and for me.

We gathered there together for several years and have kept it up, and the men said, "We have got to make an expression of the call of

His kingdom to us. Let us give something, let us co-operate together, let us incorporate a little company." It has never been published. Nothing has ever been said about it, but I am going to read you the preamble of that little corporation these men have formed, and I may say incidentally that this little incorporation so far has had the right to direct about \$200,000.00 into missionary channels, and the men who have given it have given infinitely more to their local Churches than ever before.

"STEWARDSHIP, INCORPORATED.

"Business promises and gives definite rewards. It is essential to give time and money for a period to secure them. To give all of life for them is a mistake. Very many are being led into this error. There are larger and more abiding rewards than those which business offers. It is the wish of every Christian man to secure these, but the processes by which they may be obtained are not well defined.

"*Stewardship, Incorporated*, was organized by a number of business men who believe constructive service in the kingdom of Christ to be the greatest privilege one could wish. They heartily ask the co-operation of others that the way of most effectually doing the will of Jesus in connection with and at the close of an active business career may eventually be most thoroughly mapped out and made known.

"That is the object of the corporation—to discover the will of Jesus Christ.

"The motive which led to this organization, was first a sense of responsibility to God because of His favor in great financial and business prosperity. The feeling deepens that this prosperity was conditioned upon circumstances which God alone in His goodness and love had brought about and was maintaining.

"Second, there was also a vivid recognition of the deadly power of material prosperity to draw the heart away from God, to starve the soul, and to empty life of all abiding value unless this material prosperity was vitally related to the service of Him who gave it and to Him whom we call Lord and Master.

"Then came a realization of the blessedness of life and the fellowship of Christ, there was opened up the possibility of both fellowship and service, the great element of Stewardship, if a group of business men should join together working in entire harmony with the established and recognized foreign missionary organization of the Church.



"Therefore, as witnessing the loyalty to Jesus Christ, and as a method of bringing help to the cause with which He identified Himself, this organization is formed and launched."

As I said, this little organization has been privileged to direct more than \$200,000.00 into missionary channels, but that is not its primary object.

Now, friends, I am just simply hoping that out of this you and I will see how we are going to relate ourselves. I am not bringing this to you in order that we might have members come to it. We are not seeking members for it, but we are believing that along this line God means to deal with laymen, you and me, men, until we will get deep down into His purpose and discover what we can do to bring in the kingdom of our Lord.

But, men, it is no vacation we go into when we go into this thing. It isn't going merely to be going to hotels and having good times for a week-end. There is no use of our facing a thing like this unless we are willing to face it as Jesus Christ faced it. When He came and ate and broke bread and had this fellowship with His disciples, He knew that it meant Calvary. I don't want a man to go into this fellowship with those of us laymen who are going to try to find out God's will, unless we are willing to face Calvary. We are going to suffer for it, and if there was ever a time in the history of the Christian Church when it seems to me that God can do it with the challenge that we suffer, I think it is this time, to-day. When that man sent me that check for several thousand dollars, it ate into the vitals of his business, of his life. I knew it, but I tell you God is going to honor that sort of thing. We are assuming all the time, you know, that at the best we are only buying some temporal thing when we do this. We do get temporal blessings. I don't know how much longer I can keep up this missionary business without going broke. I do care, but I don't care enough to turn away from it, I will tell you that. And we want some of you fellows with us. I want to take the hand of some of you men and say, "Come on, you are all right." It was the program of Jesus Christ—Calvary. It means this all right, and we are going to have our reward, too. I remember I met Dr. . . . . ., of Korea, in the hotel. I will never forget my visit to Korea. I had spent a good deal of time in other lands, in China and India and Japan, but I struck Korea just at the time of that great revival there, when the Spirit of God was working with such wonderful power.

He is working with wonderful power now in Philadelphia, but I don't yet sense in Philadelphia that charging of the atmosphere with spiritual dynamics as I sensed it in Korea where I couldn't even understand the language. One morning I went to seven different Bible schools. That afternoon I heard Kilmoxey preach. I couldn't understand a word, but I went home to my bed that night and lay there for hours, while the tears ran from my eyes with joy, because I had felt the power of God working as I had never felt it in a revival in this land. The next morning, on Monday, the missionary came to me and said, "You remember we were at the Church yesterday. Did you see a foundation wall out there close by the Church? The Koreans are building a school house there, and they are going to lay the corner-stone this afternoon, and they have sent word that they would like for you to come and join us at the laying of the corner-stone." At the hour appointed we went up on that high hill to the very spot where before the missionaries came, a devil's temple had been situated. We got up on the platform, and there they were, all that hillside covered with Christians. I said, "This is a wonderful sight—how I wish the people at home could see this thing! I wish those who have prayed this Church into existence in Korea, those who have actually sacrificed in their giving that this thing might be—I wish they could see this!" Mr. Lee said, "You heard Kilmoxey preach yesterday?" I said, "Yes." Then he said, "Did you ever hear the story of his life?" and he turned and told me the story. He was a very evil man and he told me of that, and of how God had lifted him up and claimed his life and he became a preacher, and he is a great preacher. I believe if the Church were crushed out, there would be a Church again in Korea because of this godly man. But do you know there were three years while he has been pastor of this Church that he was blind? He couldn't see at all. During the time of his blindness there was a little baby born into his home. Finally, one day the doctor said, "I believe if we operate on this man's eyes, he can see." I think it was a cataract that troubled him. He was sent to the hospital and his eyes were operated on, and what the doctor said was true, that he would be able to see some day, but he said, "We will have to bandage his eyes," and while he lay on the couch those weeks with his eyes bandaged and the light shut out, these godly women said, "Won't it be a great thing when

the day comes when the doctor is going to take the bandages away from his eyes, if we would hold this little baby's face up and let him see that little one the first thing?" And that is what they did.

When he told me that, friends, I thought of you in America. I thought of you who had prayed here in this Southland that that Church might be in Korea, and I thought of the day, friends, when this sort of thing is going to be over for you and for me, when the Great Physician will come and take the bandage away from your eyes and from mine, and this flesh of yours and mine is going to be immortal, these bodies, and I am thinking of that day, and I believe He will be thoughtful enough to take some of those little ones from those lands beyond the seas and hold them before our faces, and, oh, we will be glad if we have prayed, we will be glad if we have sacrificed, we will be glad if we have sent some of our money ahead!

## STEWARDSHIP.

BY MR. H. Z. DUKE,  
*Of Duke & Ayres, Inc., Dallas, Texas.*

I am just from the office and did not expect to be before you, therefore don't feel quite as dressed up as you look, but I am a country fellow, moved to town. My wife says I need not tell that, everybody will know it anyway as soon as they see me. How many of you are from the country? Hold up your hands. You look just like it, and I feel very much at home. All you laymen hold up your hands. I want to see how many laymen are here. I don't believe you have many preachers here. All preachers hold up your hand. I believe the laymen have the majority. That is wonderful, if it is true. We heard quite a good testimony in that talk a few minutes ago, about God being your partner. One can not be in partnership alone. It takes two or more. Who is God's partner, if you take him into partnership with you? Wouldn't you go in partnership with Him? You can trust your partner. Can He trust His partner? I will never forget when that came to me 20 years ago, when we were praying about going into some kind of business. We had only \$700.00 to go in with. We were asking the Lord to direct in the matter as to what kind of business to undertake. We saw an opening for the 5 and 10c business. We promised the Lord we would undertake it and take Him in with us, and we would go in with Him, and make Him the very best partner we knew how, and pay Him at least one-tenth of what we would make. Then, it first came to us that we were His partners as well as He ours. The idea of being His partner brought great responsibility to us. Don't overlook *your* side of the partnership.

I got a vision back there that there was something in the business life that we had not gotten hold of. Then we began to discover ourselves. It is a new day to us when we begin to discover ourselves and see what we could do compared to the little we have done. Big tasks make big men. It takes a great vision of a great Christ to make a great man and to make a great situation. Is that subject big enough for a little man?

No man can be a great man unless he makes a great situation. Where there is a great situation there is a great man around somewhere. A little man can't make a great situation, but a big man can, and will if he tries, with the right motive. A man's spiritual vision of Christ is growing less and less, as he becomes cold and indifferent and back-slidden. But if growing in grace Christ becomes greater and greater all the while, and he has a greater vision of religious, social and business life.

No man ought to be satisfied to make just a living. He ought to make a great effort to make more. Men should not give up so quickly.

Two frogs in the milk—one kicked and kicked awhile and gave up and died. The other kicked and kicked until he churned out a ball of butter and crawled up on top of it. He made a foundation to stand on. Have a great vision and never give up. Work and work until you make a foundation to stand on.

I want to get you business men on the right road to better yourselves, so you can be of more service to the Master. Don't be looking for something for nothing. Earn all you get. A tramp went to the back door and said, "Madam, will you be so kind as to sew a pair of trousers on my button for me?" He wanted something for nothing. Are you like him, or are you willing to earn what you get?

Don't be a tramp Christian. Get something out of your Christian life and pay for it, as a man should. We have some "soda pop" Church members. The cork flies out and there is a sisssssssssss and that is all there is to them.

I suppose you want me to talk on tithing. That is my hobby. When I am on this subject, I seldom talk over two hours. We began tithing twenty years ago and have not given less, but have made some offerings. According to the scriptures, a man can not make an offering until he has paid the tithe. Our Churches are full of men that never made God an offering because they have not first paid the tithe. The tithe tests our obedience to God. The nine-tenths our consecration to Him. I believe that every man will be more consecrated with the nine-tenths when he pays the Lord His tenth. He will realize that the nine-tenths is the Lord's alone. He is only God's agent for it. It is not yours. It belongs to God. You never made a dollar in your life. If you did it was counterfeit. You would be ashamed to carry it, and afraid to spend it.



If I had your money in my pocket and spent it unnecessarily for things I did not really need, such as tobacco, cold drinks, picture shows, etc., what would you think of me? Wouldn't you say I can not trust you any further? What do you suppose God thinks of us when we spend His money unnecessarily to a respectable living? I would advise that you go to tithing now and quit spending any of the nine-tenths foolishly.

We have had great joy these 20 years in realizing that we are treating God right financially. God loves a cheerful giver. I doubt if any man can be a cheerful giver and give as much as he ought to give, at all times, unless he has something set aside and looking for a place to invest it for the Lord.

I never heard a man pray, "Lord, show me my financial duty toward you and I will do it the best I know how, with the light and knowledge I have." When we ask God for a prosperous business, why not promise Him that we will do the right thing toward Him, paying Him at least His tithe?

God wants great business men, just like He wants great preachers. He loves His business man and his business just like He loves a preacher and his business. And He is just as much interested in all of our affairs as we are.

Life is what we make it and not what somebody makes it for us. We are short on two great things in our work—Personal Work and Stewardship. If we were as well up on these as we are on the Lord's Supper and Baptism, we would soon take this world for God. Why not work on our short points and bring them up to an average with our strong points. We are willing to do everything at retail except religious work. We want to do that at wholesale, or not at all. Thank you for this opportunity and your good attention.

## A MAN AND HIS MONEY.

BY MR. A. A. HYDE,

*President Mentholatum Co., Wichita, Kansas.*

I trust that you will excuse anything of a personal nature that I say here to-day and ascribe nothing to egotism. Most of us present have lived long enough to learn that great lesson of life that there is very little that we really know in this world except through experience. The sad thing about it is that most of us go through this life failing to obey and seeking that which will not give us satisfaction, and so fail to learn those lessons of trust, obedience and faith which He has told us in the Word we are to learn.

I am sixty-seven years of age and have been in business since my seventeenth year, then a boy just out of high school. I went into a bank as clerk, and then in a reasonable time was made cashier and spent some twenty odd years in that calling. One would suppose that such a man, having made a reasonable success, and never having been in a bank that failed, would have learned more or less the lessons of good finance. You will have to judge from my history whether I learned any lessons or not.

I was married in 1875; and we have nine children, six boys and three girls. I accumulated considerable property for a Western man in the early 80's and got to be worth perhaps one hundred thousand dollars. That was considered a good sum to have accumulated in those days. I am sorry to say that the accumulation of that amount of wealth was neither satisfactory to me nor beneficial to my family.

Most of us start out in life with the idea that we are going to make money and then take life easy, have a good time, be reasonably benevolent, etc. If we are professing Christians we intend to act well our part as members of the Church, be decent members of society, raise a family, perhaps, and when the Lord calls us hence, go. This is not an adequate program for life. I learned it by experience; the Lord took away my property, and within a few years I found myself absolutely penniless. Not only penniless, but with one hundred thousand dollars indebtedness by reason of having endorsed paper, given mortgages,

invested in banks which failed, and certain other things that went to pieces. Instead of being worth one hundred thousand dollars, I was over one hundred thousand dollars worse off than nothing. That was the best thing that ever happened to me. Some of those boys had commenced to go on the down grade, as most boys will, when they have a knowledge that their father has plenty of money; that the time is coming when they are going to have plenty, and are probably getting more than they ought to have right along. Those who know what it is to have loved ones whom we have brought into existence, start on the down grade, know that there is nothing that wrings a parent's heart like that. Oh, the sadness of it. Did you ever have one of your boys say to you, "Papa, I am not worth saving, let me go?" I have had that said to me more than once.

Then the time came when I got into my present profitable business, and commenced to go through the same experience again in laying up treasures on earth. I thought I had experience enough so that I could make profitable investments, but one after another they proved bad. I lost some friends because I trusted those whom I thought were good and reliable. I went into enterprises with them, but found that they were either incapable or dishonest, and were using my capital to feather their own nests. So I commenced to have worries, for the accumulation of wealth, universally, I think, brings with it worry. A man who has one good profitable business has enough to do to attend to that. If he is going to act well his part in the world as a member of society, the father of his family and a member of the Church of God, he can have plenty to occupy him outside of regular business hours. This is one thing that every business man should learn and act on. God has work for him to do, besides his vocation in this world, without his going into other business. I had not yet learned that lesson and so I went into these other enterprises, and was caused worry and anxiety, loss of sleep and loss of confidence in my fellowmen. Time was taken which ought to have been given to my family, to society and to the Church. Most of us have seen men who have given up their lives just because of the worry and anxieties, which come from a too widely extended business. We are taught that we are to "seek first the kingdom of God and his righteousness," and no man can give the time which God requires for spiritual growth and for building up this kingdom, and have half a dozen different material enterprises which he is connected with.

Then the revelation came to me. I had always been a religious man. I was superintendent of the Sabbath school, an elder in the Church, and respected as men go, but I did not know much about the Word of God. It seemed to me, however, if one can take fifteen or twenty minutes to read the morning paper, when there is little or nothing in it worth reading, should one not take at least that much time to learn the principles that are given to us in God's word as to the conduct of our lives, the way to fight temptations, and what the true things are that give peace and satisfaction? That seemed a reasonable question, and I said, "Hereafter I am going into my room before or after breakfast, shut the door and read God's word. I know some men who enjoy that sort of thing. It is time that I learn how to live and conduct this business that God has given me here on earth." The first thing that impressed me greatly, as I think it will every man that goes through it, was the great Sermon on the Mount, which Christ gave to show us what will give joy and peace and bring us into the kingdom of heaven. How we can fight these battles with Satan and sin; "the lust of the flesh and the lust of the eyes and the pride of life." That sixth chapter of Matthew I saw applied to me. One-fifth, I think, of the Sermon on the Mount is given to teach us how we are to use our possessions here on this earth; commencing, you know: "Lay not up for yourselves treasures on earth, where moth and rust corrupt, and where thieves break through and steal. . . ." I had gone through some experience along that line. "But lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is there shall your heart be also."

My own experience had taught me the truth of the laying up of treasures on earth not being satisfactory. Nor had it been a blessing to my family. And now when He commenced to bless me again, or to test me again, I don't know which, I thought it was time to try the other course, laying up treasures in heaven.

I commenced. I have always been reasonably liberal—perhaps pointed out as one of the liberal men of the Church, but you see this commandment was absolute, that we are not to lay up treasures on earth, but are to lay them up in heaven, and so I finally made this rule: Absolutely no more material investments. When a man comes into my office now, as they frequently do, and says, "Mr. Hyde, I have a splendid investment I want to explain," I say, "It is not worth your

while to take your time and mine; I don't care what it pays, I have a better investment."

"What, nothing better than ten per cent?"

"Yes."

"Well, I don't know what it is."

Possibly, I may stop to explain, because there are plenty of these investments, and the solicitor usually goes away satisfied.

Is it more blessed to give than to receive? We say so, but do we act on it? You know the attitude of most men when approached with God's great causes; some are irritated and show by every word and act that they do not enjoy making that kind of an investment; then, thank God, there are others who say, "Yes, that is a good investment. I would like to go into it, but the truth is I am in debt, and a man's first obligations are to his creditors; I must pay my debts first." I have been surprised sometimes at men who are reputed to be worth millions who are unable to further these great causes of missions and the Gospel and the education of leaders through our Christian colleges; unable because of the indebtedness that they are under.

I am thinking of a multi-millionaire who with tears in his eyes, said, "I am sorry I can not furnish the \$20,000 necessary for a great religious and philanthropic work which I am deeply interested in and know thoroughly." Can you imagine, with millions at your command, being unable to finance a twenty thousand dollar enterprise for the kingdom of God? And yet that is true and the world is full of such men, because they have laid up their treasures on earth, and they have gone into debt; they have created obligations which they think they have to meet first. Why don't we go into debt the same way for the kingdom of God and for enterprises that we know are advancing the kingdom? So, I believe it is absolutely true that as Christ gave us this commandment, we must lay down the law in this way for ourselves: "I will not lay up treasures on earth. They are hurtful to me; they are corrupting to my family; they make me less valuable to society and in the Church."

The joy of giving is a joy that few of us really know. I have had so many illustrations of this joy, which have come to me since adopting Christ's principle. I try to have money on hand all the time for God's work. Possibly I spread out a little too much. I know that I am sometimes burdened by correspondence and interviews, by looking over reports, etc., of the various enterprises that I am helping for the



advancement of God's kingdom. I do not advise a man to spread out quite as much as I have done. But there is a great joy connected with all of it. There are two or three men here to-day who know some of the work that I have aided, and they know the delightful intercourse that we have had together when they have told of results accomplished.

I have a file of letters in my desk which is labeled, "Grateful and inspiring letters," a good many of them nobody has ever seen except myself. I imagine that when I pass away my children will perhaps get out that little file, and when they see letters from such men as Campbell White, who is with us here, and John R. Mott, Sherwood Eddy, and others—men who are doing great things in the world, I hope they will say, "Father has left a better monument to his memory, a finer epitaph in these letters, a greater legacy to us, than if he had left a million in gold," which perhaps I might have done if I had laid up treasures here on earth instead of giving it away.

The greatest work of the world is the bringing of souls to Jesus Christ, and many men and women can do that and have stars in their crowns far greater than those of us, who simply have money to give away. As an illustration of the joy of giving, I was sitting in the office one Saturday afternoon—we close at one o'clock. The stenographers had all gone and the employes, and a man came to the door with a grip in his hand, travel-stained, dusty and nervous, and I am afraid I did not greet him very pleasantly. He said, "My name is Gillett. I have a letter for you, Mr. Hyde." He handed me a letter which read about like this, written from Denver: "This will introduce Mr. Philip Gillett, the Secretary of the Y. M. C. A. at Seoul, Korea. He will tell his story far better than I can. Please give him your attention. Your friend, A. G. Pearson." He did not make a good impression because of his nervousness, but I said, "What can I do for you," and he replied, "Mr. Hyde, you may know that we have just finished the Young Men's Christian Association building in Seoul, and have raked every dollar we could. We did not have money for the furnishings, and I have come to the United States to raise ten thousand dollars to equip it. A man in New York promised me five thousand dollars on condition that I raise five thousand dollars in the West by this date. To-day is the last day, and I have only raised four thousand dollars." I said, "That is interesting, have you any letters with you," and he pulled out some letters. Among them was one from Howard A. Johnston, who was then the pastor of the Presbyterian Church in Colorado Springs, which said, "On my recent missionary trip around the world I had the

privilege of visiting the Y. M. C. A. in Seoul, and I can safely say to any man, who has money to invest for the Kingdom of God, that I do not know a place on the face of the earth where it will do more good than in Seoul. I have given Mr. Gillett fifty dollars, and only regret I could not give him more." I said, "That is a good letter, Mr. Gillett, you can have the thousand dollars," and it came so easily, and at the last moment, that he was entirely overcome for some moments, and then he opened his heart there in my presence and poured out his gratitude to God; that at the last moment when he saw the ten thousand dollars slipping through his fingers, the Lord had sent him to a man who had money on hand for the Kingdom of Heaven. They tell me that Philip Gillett "walked on air" until he got back to Seoul.

I have had many such experiences. The joy of giving is beyond compare with the joy of receiving. I know what it is to make good investments, to get out twice what you pay, to see bank stocks go up 100 per cent. or to cut off coupons, and to receive dividend checks, but that little scene in my office, after I had given this money will dwell in my memory with more joy and satisfaction by far than any dividends or profits which I have ever made in material investments. And so I plead with you now to lay before the men of this country the truth, the absolute truth—the literal truth of Christ's commandment in the Sermon on the Mount, "Lay not up for yourselves treasures on earth, where moth and rust corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal, for where your treasure is there will your heart be also."

We say that we are in this world as co-laborers with God in the building up of His kingdom. To each man He has given different characteristics and different abilities, but to each man is "his work," and if He has given any of us opportunities for making money, He will surely hold us responsible for using that money and our possessions, exactly the same for the building up of His kingdom and the supporting of those who are really doing great things on earth, as He will hold Campbell White and all you ministers responsible for the way you use your time and talents.

In conclusion, never go to a man who has means as a beggar for God's kingdom. Present the cause to him as it ought to be presented, as the greatest and finest investment in the world, one which will pay best and which will give the greatest and most lasting joy and satisfaction here and for eternity.

## VICTORIES FOR GOD.

BY MR. A. E. CORY,

*Secretary of the Men and Millions Movement of the Disciples of Christ.*

Friends, it is a great pleasure indeed to bring you the greetings of the Disciples of Christ, and to assure you that during this convention that you have been holding, there has been a group of people praying constantly in another communion that the spirit of God may lead you into larger things.

I want to impress upon you that the work that I am to tell you about has not been accomplished because of any man or group of men, but in spite of several of us. God has moved marvelously in the midst of our communion, and the praise is all to Him. In order to make you realize how God has led us step by step, I feel it is necessary to tell the history of the Movement in detail.

About four years ago, one of our missionaries in China went down to the door of death with typhoid fever. When he was fighting his way back through a long convalescence, I went in to see him. I wanted to talk with him about his sickness and to sympathize with him, but he brushed it all aside and began to talk about China. He told me in prophecy what we have seen the last three or four years recorded as history. The Foreign Christian Missionary Society of the Disciples of Christ had been spending about eight thousand dollars a year for buildings. He said that for the next five years this should be increased to forty or fifty thousand dollars a year, or a total of a quarter of a million of dollars. That seemed to me to be a perfectly impossible task. I want to be frank with you. I thought that something was wrong with him, so I sought to quiet him and to calm him. He looked up into my face and said: "You think there is something the matter with me, but the trouble is not with me but with you." Nobody could convince me of that. I thought that his sickness had gone to his head. I went out into the hall where I met Mrs. Cory. She saw a troubled look on my face and asked me what the trouble was, and I told her that I felt that the typhoid fever had gone to his head. With a troubled look she asked, "Well, what's the matter?"

I said, "He is proposing that we raise a quarter of a million dollars for buildings in five years." She said that she didn't see anything wrong with that. Then I looked her over from head to foot and asked her what was the matter with her. My skepticism did not deter this man. He talked to others. He convinced every member of the China mission that it was the thing to do—to go out and raise this sum of money. I went around with a wise look on my face, counselling caution, saying, "Let us not do anything in a hurry; let us count the cost." Friends, I find that when the devil can't get a man any other way, he makes him conservative on a great movement. I believe that the world is being damned by conservatism on forward movements. Only doers get things from God. When God couldn't get rid of me in any other way—and I am speaking with reverence—He took a hand in the game.

During the fifteen years that I was in China I seldom had time to write letters home about my work. One day I sent a letter home to a friend about the tremendous need of a Bible college building. We were meeting in a perfect hovel of a building. This friend passed this letter on to a friend of his. One day, some months later, I was standing on the porch of my house in Nanking when a letter was delivered to me, postmarked Beatrice, Nebraska. As far as I could remember I had not heard of that place before and could not imagine who the letter was from. It was from a young woman, who wrote something like this. She said: "Your friend and my friend has sent me your letter, and I am sending you six thousand dollars to build your Bible college." The young man who had typhoid fever was convalescing in my house at the time. I went up four steps at a time to show the letter to him. If you do not believe that I can go upstairs four steps at a time, you just give me six thousand dollars and I will show you. When my friend read the letter, the tears came to his eyes. He said, "This is God. When God gets you out of the way, the rest of us can go forward."

I think the China mission has always been a paying mission, but for four months we were driven to our knees. The mission prayed God to lead. Without prayer we could not have accomplished what we have accomplished during the last three or four years. After four months of prayer one of our secretaries came around the world. At first he laughed us to scorn, but then God put on to his scorning lips, a few days later, the proposal that we go out for not only a quarter

of a million, but for a half million dollars for all of our work. I came home for the purpose of raising a half million dollars. I went to see Mr. Shore, of the Canadian Methodists, who had led his Church in the great enterprise they accomplished three or four years ago. He said: "Mr. Cory, a half million is not enough. You must go out for a million." I would not listen to his counsel. A few days later I went to two business men and talked to them about a half million. One of them said: "Mr. Cory, it doesn't strike me." I asked him: "Don't you believe in doing great things for God?" and a smile broke over his face and he said: "Yes, but that is just what you are not doing. The hour has come when we must not speak in half million dollar terms. We should remember that this is a million dollar age, and we should go out and do things in a way that is commensurate with this age." He was not a rich man. He said, "I will give two hundred dollars on a half million and a thousand dollars on a million." The other man said, "I will give you three hundred on a half million and a thousand dollars on a million." The next day, in another town (you can call it by accident, providence, or coincidence), I met an old Iowa friend. He is a man who works on a salary for the Larkin soap people. I talked to him about a half million dollars. He listened for a time and then he said that he did not desire to give a cent on a half million dollar campaign, and in almost the identical and exact language of the other man, he said: "This is a million dollar age. I will give you a thousand dollars on a million."

I was skeptical, but I turned and went back to my office and a number of us prayed about it. I sent out a questionnaire to fifty preachers and one hundred business men, and asked this question: "Shall we put it at a million, or shall we keep it at a half million?" Every one of the preachers said, "Keep it at a half million," and every one of the business men said, "Put it at a million." Now, my friends, you laugh at this, but the joke is not on the preachers, as you business men think. The joke is on the business men for the stingy way they have coughed up in the past. During the past three years, the one man who has prostrated himself in prayer for the business men of his congregation, has been the preacher. He has watched in season and out of season.

After a great deal of prayer we went out to secure this million dollars. In about sixteen or eighteen months it was pledged. A great many people say, "You must have used high pressure methods." If



we ever had a method, I didn't know it. We talked about only two things—the world's need and the world's opportunity. These are the only things that will break the heart of the American business man. You make the American business man see and know the needs of the world, and you will have money for God. We are asked, "Did you raise this money publicly?" We never called for a dollar publicly. It would have lost money for the kingdom. You can get the people to give quickly from ten to a hundred dollars, but when you are talking to these men about giving hundreds of thousands of dollars, they will have to go home and pay the price of prayer.

One night, in a Southern city, it was suggested that we raise five thousand dollars. A little woman rebuked me for allowing such an ideal. It was not my ideal but had been suggested by others. The next morning, before I was up, this woman called me up over the telephone. She asked me to call and see her. She told me that she had decided to give five hundred dollars—one hundred a year for five years. This was our minimum pledge. I asked her if she wanted to sign then. She said no, that she might change her mind. That being a woman's privilege, I did not argue with her. That evening I received a letter saying that she had changed her mind, and she asked me to call again. When I went to see her I said to her, "You are not going to give?" for I thought that was what her note meant. She said that instead of giving five hundred dollars, she had decided to give a thousand dollars. I didn't say a word to her about signing; when you get a woman going in that direction, let her go. The next morning I was called to the telephone again. She said, "Come over and see me as quickly as you can." When I went to see that woman her face was like the face of an angel. She said that she was not a rich woman and that her husband was a doctor, and that after three days of prayer she decided to build a hospital on the banks of the mighty Congo, where the name of her husband and the name of her Lord could be linked together to the end of time. Thousands of experiences similar to this could be related if I had time.

The question will come from business men, "What about men of affairs." We have a back-sliding Disciple in New York. If I were to name him, many of you here would know him. It was with much difficulty that I succeeded in securing a ten minutes' interview with this man. I said to the elevator man that I wanted to get off at the twelfth floor. He turned and looked me over, and said: "What is

your name?" I replied that my name was Mr. Cory. He said: "You have a ten minutes' interview with Mr. So and So." When he stopped at the twelfth floor to let me off, there stood a darky all dressed up in brass buttons. He asked me my name and then he took out a book and said: "Oh yes, you have a ten minutes' interview with Mr. So and So." Farther down the hall I met a young woman secretary. She smiled and said sweetly: "I presume you are Mr. Cory." I said, "Yes, ma'am." She said: "You have a ten minutes' interview with Mr. So and So." I told her that I had heard so. Then she ushered me into a room where I met the private secretary, who said: "Mr. Cory, I presume you know that you are to have a ten minutes' interview with Mr. So and So." And then I was ushered into the private office of the man whom I sought. Praying for calmness, I began to talk to that man. After I had gone on for four or five minutes, he said: "Is that what you came here for, to talk about a million dollars for God?" And I said that it was. I supposed that he would show me to the door, but he went to his secretary and said: "I am not to be disturbed." Shutting the door, he came back and said: "Sit down. This is a room of million dollar enterprises, but I am afraid that none of them are for God. Take your time."

Friends, it isn't a personal matter, but when I go down to New York now and want to see that man, I don't have to go through elevator men, porters and secretaries to get to him. All that I have to say is that I want to talk to him about God and the larger affairs of the kingdom. I want to say to you preachers to-night, that men of affairs want to hear God talked about in a man's way. They want no apology for talking about God.

The campaign went on in that way until we had secured seven hundred and fifty thousand dollars. We said, of course, that we were going to reach the goal. We were congratulating ourselves upon it. Just at that time a rich man asked me to be his guest in Europe for the summer. I couldn't get the consent of my conscience, so I went to a doctor friend of mine and asked him if he did not think I needed a vacation. After looking me over for a time he said that what I needed was a trip to Europe. Just about that time I went to Oklahoma City, and a business man there—a friend—unconsciously made one of the greatest contributions that has been made to the Movement, though he did not give a cent. In back of his desk was one of these postcards that are so common at this time, which said: "The man who stops

on third base to congratulate himself never makes a home run." Friends, I didn't go to Europe; instead, we turned our faces to Texas and Southern California, and the man whom Harold Bell Wright has immortalized in his book, "The Winning of Barbara Worth," Mr. W. F. Holt, of Redlands, California, who opened the Imperial Valley, proposed that he be one of a few men to give another million dollars. From his suggestions God led us step by step, until we had planned to make a call for two and one-half millions, and all of our societies were united in this call.

Just at that time, at a prayer meeting, some one prayed: "God, let us not exalt money, but let us exalt life. Let us go out for a thousand workers for the home and foreign fields." We went to our convention a year ago with the slogan: "Two and a half million dollars and a thousand workers for the home and foreign fields."

During that convention Mr. R. A. Long, of Kansas City, came to me and said: "I have no opposition to the State or general universities, but I want to say that Christ's servants can be prepared but in one place and that is in the Christian school. It is the only place to equip the man who is going out to do God's service. The Church has a great mission for its schools at this hour if we equip them and endow them in a way that is adequate." Far into the night we talked about increasing the amount from two and a half to five or six millions, so that our colleges could be cared for, but it seemed impossible. After that conversation I left him and went to my room in the hotel, but not to sleep. God put it in my heart to ask him for a million dollars. Time and time again I decided not to ask him, for I was afraid that he would laugh at me. I learned that night that many times we are kept from doing great things for God because we are afraid of what men will think of us. The next morning I went to a prayer meeting led by Mr. Long, and left it and went down on the street, when God impelled and compelled me against my will to go back and talk to Mr. Long. When I went back he reached out his hand and said: "Well, young man, what have you been thinking since last night?" The whole conversation was very brief. I told him that what I was going to say was against my own judgment, but I told him that I felt that we must combine missions, benevolence and education, and go out for six million dollars. I said that in order to do this some man must make a great gift. I said: "Mr. Long, I don't know what you are worth." He stopped me and said he would not

tell me what he was worth but he would tell me what he owed. He said: "I owe a million dollars." I told him that if he was able to owe a million, he was able to give a million. Mr. Long said that he did not understand that kind of financiering. But, my friends, that is correct financiering. If the devil—and I don't know whether you people believe in a personal devil or not—if the devil has one excuse more than another, it is: "I am in debt." In the name of God, what are you in debt for? Stocks and lands that will make you richer? A man told me recently that he could not give because he was in debt. I asked him how long he had been in debt. He said since he was twelve years old. I asked him how long he expected to be in debt. He said: "Just as long as black land in Illinois can be bought at the present price." Friends, that man would pay the banker because he was afraid of the sheriff, but he had never stood with his face turned Godward and honestly asked his debt to God. All of us ought to face this question—not how much of my money will I give to God, but how much of God's money will I keep for myself.

During the last few months I have had people say a great many times: "If I was as rich as Mr. Long I would give a million dollars." I don't want to be impolite, but I must say that I seldom believe it. Mr. Long has been a tither across all the years. He has been living up to his responsibility to God. Giving is a matter of culture and of years of preparation. You can always tell when men are not giving or have been starving this grace.

Some months ago, in a city in Texas, a man said: "I am going to give twenty-five thousand dollars to this Movement." He was a man nearing seventy. The pledge was ready for him to sign. Finally shaking with emotion, he laid his pen down and said: "I can't do it. I have had it too long. I suppose it will damn me and that I will go down in my grave with it." In the name of God, men, as God called you to-night, dare to let loose for him in this mighty crisis that is going on in the world. There are two things we must talk. One is unity. Together the Church must do this work. We must trust each other, believe in each other, and allow nothing to separate us. In the second place we must go forward on our knees. If you can get the business man to pray, you can get him to give and to give in a mighty way for the Kingdom of Christ. I thank God that the hour has come when we can not go to the business man and say: "We want to do this or that for 'our' church." The business man cares only to know this, whether

he is answering a real need in the name of Christ. The sectarian appeal can never be effective again. We must realize that the men of the Church are loyal to Christ, and the appeal to them must be in the name of the Divine Christ. In the last three years I have met thousands of business men, and I have not met one who was willing to give who was not loyal to the Divinity of Christ. The crucified and risen Lord is the only one who will attract men of affairs.

Friends, the final appeal must not be for money alone, but it must be for life. No millions will take the place of the lives that are needed for Christ. Young people must be challenged. The very flower of our homes must give themselves to this cause. Business men who are now engrossed in their affairs must be called away from the counting room and from the office to give of active service for our God and for his Christ.

The last word that I ask of you is this. That for this comprehensive enterprise of the Disciples of Christ, which is to raise six million, three hundred thousand dollars for all the missionary, benevolent and educational work of our Church (in addition to our regular offering), which is to secure and equip a thousand young lives for the home and foreign field, and which is to promote the Every Member Canvass in every church—for this movement we ask of your great communion your most earnest prayers and your deepest sympathy.



OUR GREATEST PRESENT NEED AND HOW YOU CAN  
HELP TO MEET IT.

BY REV. EGBERT W. SMITH.

On behalf of the Executive Committee of Foreign Missions, I desire to express to Mr. Charles A. Rowland and the other leaders of the Laymen's Missionary Movement our profound appreciation of their courage, wisdom, and zeal in the planning and holding of these great conventions in these two far separate centers of our Southern Church. In these splendid gatherings, in answer to prayer, there has been generated, and through these thousands of home-going delegates there will be radiated, a spiritual inspiration which I believe will tell with mighty power for the quickening of our beloved Church and the hastening of our Redeemer's Kingdom.

In the last few hours I have decided to throw aside the topic and address I am booked for on the program, and simply talk to you for a little while, heart to heart, about the greatest present need of our foreign mission work and how you can help to meet it.

Our greatest present need is the increase of our dependable annual income up to the level of the annual cost of the work. For many years there had been a wide gap between the annual income and the annual cost, resulting in a great debt which two years ago was paid. Since then the committee has held the work stationary, declining appeals for enlargement, and sending out barely enough new missionaries to fill the vacancies caused by death and withdrawal. But neither the payment of the debt, nor the stationary policy pursued since then, has filled up the great gap between the annual cost of the work and the annual income. And so last April 1st, spite of the extraordinary efforts made by the Executive Committee, we came through with a deficit of \$36,000.

It should be stated that ours was about the smallest foreign mission deficit of which we have any knowledge. The Foreign Mission Board of the Northern Presbyterian Church was behind on that date \$292,000; the United Presbyterians, with less than half our membership, were behind over \$50,000; the Northern Baptists, \$182,000; the Southern Baptists, \$68,000; the Reformed Church, \$136,000; the Southern

Methodists, \$175,000; and so on. We have reason to thank God that we came through as well as we did.

But it should be plain to every one that next to spiritual blessings the greatest present need of our foreign mission work is the increase of our permanent income up to the work's annual cost, as the indispensable preliminary to safe enlargement.

What is the best method of increase? I reply, the best, the most permanent, the most spiritually fruitful means of increasing the regular income is through the undertaking by individuals, societies, Sunday schools, Sunday school classes, or Churches, of some definite part, or the whole, of the \$1,200 annual cost fund of individual missionaries already on the field. The connection, through these "living links," of the Church at home with the work abroad is, when properly cherished, helpful, comforting, and inspiring in the highest degree to both the missionaries and the home supporters. Eleven General Assemblies have endorsed this plan, which is an approximation to what was probably the earliest New Testament method.

What is included in this \$1,200 annual cost fund? I reply, the annual cost fund covers the missionary's individual salary, which ranges from \$430 to \$600, his house rent, his language teacher, the cost of his native helpers, the salary increase of from \$100 to \$200 for each child. Out of this fund is also paid the expense of home-coming on furlough and subsequent return to the field. For many missionary families the travel expense one way is over \$1,000. From this fund must come also the extraordinary expenses due to a variety of causes, of which sickness stands chief. The serious sickness of one member of a family usually necessitates the return of two. In seven months five missionaries from one field were compelled to make sudden returns home, the travel expense one way aggregating nearly \$3,000. To this must be added the frequent expense of sojourn and treatment in hospitals in this country.

The Executive Committee carefully considered all these and other sources of expense in order to establish a flat rate for our seven mission fields, which would represent the annual cost to the committee of a missionary of either sex, married or unmarried. The committee's estimate was \$1,200, which was approved and recommended to the Churches by the Atlanta Assembly as the annual cost fund required for each of our missionaries. This subject came up in a recent conference with a missionary expert who for eighteen years has been

Foreign Secretary of one of the largest Mission Boards in the world. His decided judgment was that \$1,200 was within rather than beyond the actual average outlay per year required for each missionary.

To what extent are these annual cost funds covered by definite pledges? At present the amount pledged for definite missionary support averages about \$675 per missionary, leaving about \$525 of each missionary's annual cost fund unprovided for on any pledged or secure basis. This latter amount must be taken from the undesignated contributions to the general treasury, or borrowed in part, if the latter be insufficient. For it is the present fixed policy of the committee to pay in full to the missions the total appropriations made and announced to them at the first of each fiscal year.

I hold in my hand a leaflet containing a list of about 165 missionaries with the amount of the balance unpledged on their annual cost funds placed opposite the name of each missionary or married pair. In this list appear many of the foremost missionaries of our Church.

The minimum pledge on which the assignment of a single missionary or a married pair is made is \$300, the maximum \$2,400, with the distinct understanding in every case that this pledge must represent a substantial increase in the foreign mission contribution.

Look over this list of our faithful workers already on the field and choose your representative. If we could get these unpledged balances definitely provided for, we could end this stationary policy the Church has forced upon us, and go forward to grasp the unprecedented opportunities that now challenge us in every field. There is not a man or woman in this audience to-night who has any conception of the beseeching character of the letters our missionaries are sending to us by nearly every mail. The simple fact is that never since Christianity came out of Palestine has the Lord Jesus opened to His Church such a great and effectual door as is open now for you to go in and disciple all the nations. And the tragedy of it is that in five years this door may begin to close. That is what makes our missionary correspondence simply heart-breaking to your secretaries.

For individuals, societies, Churches, even weak ones, to have their own missionary—what is necessary? Only two things, faith and prayer. From lid to lid the Bible lays the supreme emphasis on faith. The Savior declares that with even a mustard-seed faith nothing shall be impossible to us. This being true, have we not had a wrong idea of what faith is? A Bible study of this supreme grace has led me to

the following definition: Faith is courage to go forward in the path of obedience, doing our best with what we have, and trusting God to back our best with His almighty power.

The most fatal word in the English language for its size is the word "if." We could support a missionary "if"—. "If we had more money," or "if we had more members," or "if we were out of debt," or "if we had a more wide-awake pastor," or "if we did not have such a cantankerous lot of officers," or "if we did not have so much local mission work to do," or "if something else."

How many magnificent careers and achievements have been confined, still-born, in this word of but two letters, God only knows. No more colossal work than that of Moses was ever performed by man. Yet it is startling how near Moses came to missing his whole career through the influence of that little word. When God called him to the rescue of the oppressed Israelites, he replied with a string of "ifs," just as you and I are always tempted to do in presence of a great and challenging task. The first was "if I were a great man;" the second, "if I had the necessary knowledge;" the third, "if I were an eloquent speaker;" the fourth, "if I had any chance of success." Into the doleful procession of these ifs God injects the sudden question: "What is that in thine hand?" Moses had been thinking of what he lacked. God wants him to think of what he has. "What is that in thine hand?" Nothing but a rod, a common stick which he had cut on the Arabian hillside with which to shepherd and defend his sheep. Yet it was with that rod which was in his hand all the while he was pouring out his ifs, that Moses brought the ten plagues upon Egypt, split the Red Sea in two, brought water out of the rock, and delivered his people. The curse of our Christian lives is lamenting what we lack instead of using what we have. Faith is what? Faith is courage to go forward in the path of obedience, doing our best with what we have, and trusting God to back our best with His almighty power.

Will you pardon a bit of personal experience? At the Seminary I expected to be a foreign missionary. After graduation I took charge of a mission station which a year later was organized into a Church, which paid its pastor \$500, another \$100 being added by the mother Church. That was more years ago than I like to think of, when the South was still painfully poor and only two Churches in the whole State, and those the largest and wealthiest, were supporting their own missionaries. I had not been pastor long when one night, as I lay

thinking about my work, it occurred to me that if our little Church could raise \$1,000 and have its own foreign missionary, it would show to every one what could be done by even a small Church. The thought became a prayer. Night after night our room became a Troas where in the darkness we could see men from China, Africa, Korea, Japan, beseeching us and saying, "Come over and help us." After much prayer and thought we laid the matter before some of the brethren. The spirit of faith and prayer spread. Then one Sunday morning after a sermon on the widow's two mites slips of paper were distributed among the members reading somewhat as follows: "For Christ's sake I will deny myself and give such and such a sum payable monthly toward the support of our own missionary." When gathered the subscriptions footed up nearly \$1,400.

Soon after becoming pastor of my next charge I proposed to the officers that we undertake the support of a missionary. As this involved a large increase in our annual missionary contribution and as the Church was still in debt for its new building, some of the brethren were very loth to assume a fresh financial burden. But they were willing we should make the effort. We laid the matter before all the various organizations in the Church—the Sunday School, the Boys' Club, the societies—to find out how much each would pledge itself to raise for our own missionary. The responses were glad and liberal. At the end of the year our missionary obligation was paid in full, and three years later our Church was supporting three home and foreign missionaries and had paid every cent of its debt.

Dear friends, some of us had a little prayer meeting this morning and the last thing we prayed about was this—and I pass it on to each one of you, "Oh Lord, show me what to do and give me strength and courage to do it."



## THE UNCHANGING REQUIREMENT.

BY REV. WILLIAM R. DOBYNS, D. D.,

*Pastor First Presbyterian Church, St. Joseph, Missouri.*

“Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery (or a thing to be held on to) to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross.”—Philippians ii:5-8.

In these words the Holy Spirit has described the steps by which our Lord descended from His throne of glory to the depth of sacrifice necessary to save the sons of men. The depth to which He had to go, and the enormity of the sacrifice made, are indicated by His Gethsemane prayer, “Father, if it be possible, let this cup pass from me.” None of us can ever imagine the agony of the Son of God when about to “be made sin for us,” though He knew no sin, “that we might be made the righteousness of God in Him.”

The business of saving men is a great task and engages the best that God has, and the Son of God regarded a soul as worth all he had to pay for it. We, His disciples, can never find a shorter, or less arduous way of doing His work—it is enough for the disciple that he be *as* his Lord. The preaching of the gospel in all the world demands, and can not be accomplished without, the offering of our best, and our all, on this altar. *The world will never hear of salvation from us, if we give nothing but our surplus.* Dr. Parkhurst is right in his startling declaration that “Jesus Christ could never have saved the world if He had come down from heaven every day, bringing his lunch, and returning at night.” “It behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest.” The richest words of commendation spoken by our Lord, were spoken to two women, one of whom had given her best, the other her all. Of the one He said, “She hath done what she could,” of the other He said, “this poor widow hath cast in more than you

all." His commendation was spoken of *sacrificial service*, and He gave in His own life the unparalleled example.

The unchanging requirement as illustrated in the life of the Son of God *sprang out of a just estimate of values*. He looked at His glory—He had it from eternity. Sitting amidst it would not enhance it, since remaining in it would keep many a poor soul out of glory forevermore. All the unspeakable blessings that were present with Him in the uninterrupted fellowship of His Father were not to be weighed against the immortal destiny of a solitary human soul. Men had refused His mercy, they had turned their backs on God, they had despised His reproof, they had turned their faces from Him, they had sought another service, they had spurned His love and His providence, but He must make known His grace, for the very last one is worth all the glory of heaven, if by laying that glory aside for a little while, He might come to such a depth that He would be able to lift him up.

I wonder if we really know, any of us, what sacrifice means? Oh, we have had privations, and we have had troubles, and we have been in hard places, and we have been mighty closely hemmed in, we have been pressed in on every side; but I wonder if we really know what *sacrifice* means? And yet they are the people of whom the Lord speaks and whom He says He will gather up at last.

How many of you have read that Convention text? Fix your eyes on it for a moment: "He shall call to the heavens from above, and to the earth, that He may judge His people; gather My saints together unto Me, *those that have made a covenant with Me, by sacrifice.*"

"What a gathering of the faithful that will be!" Will you and I be amongst the called that will be gathered when they shall sit down with Him, the Chief, and hear Him tell the wonderful joy that filled His heart when He laid aside His glory and stepped down to the depth which He reached as He lay in the grave as a malefactor? It is as if He said, "Oh, a human soul is worth all the hours of toil that might be spent to save it. I will go and I will suffer and I will get down under Him and lift Him up into the glory which I have had with My Father before the world began." He spoke of the care and pains men take in behalf of dumb brutes, their property. How they will even on the Sabbath, relieve their suffering and save their lives, and he asked, "How much then is a man better than a sheep?" And how much more value do you attach to a human soul than you do to a steer? And how much more valuable is a human soul, in whatever

sort of case it may be here, than any or all of earth's treasures? What value have you and I set upon it?

The unchanging requirement illustrated in His character and in the toil and suffering of the Son of God, sprang at once out of His just estimate of values. If that human soul were yours or mine, wouldn't we come to a better estimate of its value? About a year ago a doctor came to me and said, "You must go out to-day and tell that mother that her daughter is dying; I have tried to hint it, I have said so in almost so many words, but that is your part of the business and you will have to go and tell her." And when I told her that the doctor said Charlotte would die, she turned and said, "Ask him if there is *anything* that can be done or gotten that would save or even prolong her life." Weighed as against any value that earth had that day, Charlotte's human life was, in her estimate, worth all. And they are worth just as much in China and in Korea and in Japan and in India and in Africa as they are in America. And the Son of God said that the love of His Father was manifested toward *the world* and that was why He gave His best. "For God so loved *the world* that He gave."

Again, *this unchanging requirement* illustrated in His life, springing out of a just estimate of values, *was fostered by a real passion for souls*. Everywhere He went He was seeking, and speaking for souls. It is not hinted that He ever smiled, but there must have been a majesty about that face, and a loveliness about it, that attracted attention and commanded respect and love. They realized everywhere He went that He was interested in men's souls. He healed their bodies and sent them bounding with joy to their families. When four men had exercised faith, by an illustration of determination not paralleled by any other in the Word of God, when they tore up the roof and let down the man before Him, He said, "Son, thy sins be forgiven thee." And when the leper said, "If thou wilt, thou canst make me clean," He was not afraid to touch him as He had touched hundreds of others, and say, "I will—be thou clean;" and the cleansing of the leprous body was but a faint example of the cleansing of the leprous soul. He sat at dinner with the Pharisee, a noble host, but His thought and loving word were with the poor "red-light" character that knelt at His feet in humble confession of her sin, and He dismissed her with a love unparalleled, "Thy sins are forgiven—go in peace." Everywhere He went He looked out on the company as sheep having no shepherd, and we are told that He was moved with compassion, His

very inmost soul was moved toward them, He saw them as sheep having no shepherd. That is why He left His glory. He knew they were valuable, and that wonderful sacrifice which He is to make in their behalf never for one moment is obscured in His mind, nor is His earnestness ever for one moment abated, but fed rather by a burning, consuming passion for souls. Oh, I wonder if we have a *passion* for souls! I think, perhaps, sometimes we elders and deacons and pastors have a good deal of the desire to multiply numbers, and we are raking and scraping everywhere so we can report so many accessions, but do we really look after souls with the same desire, that was manifested by the Son of God, and that everywhere commended Him to the attention of men. He admitted the full obligation of the debt, and his ear was closed and his lips never once responded to their reviling as they went along the street, yet his ear was opened quickly to the cry of a dying soul, "Lord, remember me when thou comest into thy kingdom." "Remember *you*, and you receiving the due reward of your deeds—you thief—you malefactor—you marauder—you murderer—you outcast—remember you?" Ah, yes, remembers him. He answers quickly, "To-day thou shalt be with Me in paradise."

Have we such hearts as that? Would there be such a record as is given in our minutes, if in the hearts of His pastors and in the hearts of His people, redeemed alike with the precious blood, there was a burning desire to save the eternal lives of men? Oh, it is the unchanging requirement! "Let this mind be in you which was also in Christ Jesus." "If we suffer with Him, we shall be also glorified together."

And then another thing about this unchanging requirement illustrated in the life of Jesus, springing out of a just estimate of values and fed by a constant passion for souls—*it was measured by the depth of the need*. Mell Trotter, the great rescue mission worker, says that nobody but Jesus Christ could have saved him, and Jesus Christ could not have saved him if He had stopped a whit above the place to which He went, "for I was so low down I had *to reach up to touch bottom*." There is none lower than that, and every one that low He reaches down to help. The requirement was measured by the depth of need. Among the literature about the platform is a leaflet, or card, which speaks of "Our share," and that is all right for the purpose of illustration. But, "if this mind be in you which was also in Christ Jesus," there will be no talking about your share. I never can read the words of institution or pronounce them at the Lord's Supper without heaving of



the heart—do you remember them? Paul said, “The same night in which He was betrayed, He took bread and when He had given thanks He brake it and said: Take, eat, this is My body which is broken for you.” That night—when the rulers had purchased Him—when the traitor had sold Him—that night when His friends had forsaken Him—that night when the disciples were following afar off—that night when one swore that he never knew Him—it was the *same night in which He was betrayed* that He broke His body for you and for me! It was that same night when He prostrated Himself in agonizing bloody sweat and said, “O, My Father, if this cup may not pass away from Me, except I drink it, Thy will be done.” My share? Oh, if He had stopped at the gate of Gethsemane that night and said, “Father, I can go no further, I have borne my share, I have been despised and rejected of men, a man of sorrows and familiar with grief, I have wandered among them for these years without a place in which to lay my head, I have been homeless and friendless, I have bestowed grace and benefactions and they have scorned and refused Me, and only a small company have followed Me—I have done my share!” But no! No! He had left His glory to go all the way, and down to the depths He went, for this side of it He could not have saved you or me. My share? My share? He gave *all* for me. Simon Peter and his disciples said, “Master, we have forsaken all and followed Thee.” Said his Master, “You shall receive a hundredfold more in this life and in the world to come life everlasting.”

Many of you have heard the story told by Pettus which I will not retell here, but how he found that promise true. Pettus went to China, disinherited by his father and disowned by his home, because he had accepted Jesus Christ as his Savior and Lord. In his student life he had been brought to see Jesus as his redeemer, but to confess Him was to incur a father's displeasure and be cast out from home. Relying on Christ's word, he left all for Him, and found more than one hundred homes opened to him in a few hours, and his life filled with blessings month after month. Give it all up for Him! Do you think there is really any justification for our laying up earthly treasure beyond a reasonable competency? Do you think there is any justification under heaven for amassing and hoarding money as long as there is one soul that is in need? You business men, listen. This is not the professional cry of the preacher. It is the exhortation growing out of the example of Him who gave to us the terms of the unchanging requirement, who, when He laid aside His glory, set the example of sacrificial service.



God so loved the world that He gave His best, His all, and yet many of us refuse to give Him one-tenth! We surely ought to do that, and another tenth, and another, and many of us ought to give nine-tenths. But have you and I any right to lay up treasure on earth, and thus leave in jeopardy the millions or the thousands or the hundreds that God has put in our hands for service, while there is a solitary soul in any land that might be told of Jesus Christ through their expenditure? In this good hour of fellowship together, my heart is full for you. Face the situation now, for it may be if you go from under the spell of this mighty convention, out into an atmosphere that is cold, that God will not get His due and that you will lose a tremendous inheritance at His right hand. Oh, our Lord's sacrifice was limited only by the depth of need—by the depth of need!

Have you heard Willis Hotchkiss tell of his going into those hovels in Africa, in sodden filth to minister to the degraded natives? He crawled on his hands and knees into those places where the men, women and children and goats and dogs all lived together. I shall never forget his look when he said, "I don't like filth any better than you do." Of course he doesn't. Mrs. Hotchkiss didn't love filth any better than you women, but both did it because they loved souls and because they knew they had to do it, in order to tell them of the love of Christ. Oh, the unchanging requirement is measured by the depth of need.

This unchanging requirement illustrated in the life of our Lord, springing out of a just estimate of values, and fed by a constant passion for souls, and measured by the depth of need, was constantly *sustained by an unfaltering hope of reward.*

"Since we are encompassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us, looking unto Jesus, the author and the finisher of our faith, who *for the joy* that was set before Him, *endured the cross*, despising the shame, and is set down at the right hand of the throne of God."

On one occasion, He observed the guests at dinner were all able to "pay back" the hospitality of the host, and He said, "When thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shall be blessed: for they can not recompense thee; for thou shalt be recompensed at the resurrection of the just." If you are willing to wait for the pay day, you will get the principal with compound interest.

Paul was willing to wait, for he said, to a young man, whom he was putting into the ministry, "I am now ready to be offered and the time of my departure is at hand; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me *at that day*, and not to me only but unto all them also that love His appearing." Why, Paul, down in the dungeons of darkness, under a Roman tyrant, you send out a shout like that? "Yes, I have learned to spend and be spent, I have learned to be content in whatsoever state, I have been ship-wrecked, and beaten, and stoned, and in prison, and cast out by friends and by foes; but all these things I count but nothing—nothing—for though I be free from all men, yet have I made myself servant unto all, that I might gain the more." These light afflictions which are but for a moment work for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." The eternal reward before him was the constant sustaining thought of this great servant of God. Could there be any greater joy, or could there be any greater reward, than the assurance that at the right hand of God some one is praising Him, whose soul has been redeemed through your instrumentality, yea, even by your sacrifice?

A man broke into my house at night, was caught and taken to jail, and a penitentiary charge was laid against him. However, before breakfast the next morning, an old woman was knocking at my door to intercede for him. She wanted to pay the damage, and when I remonstrated with her, because the man was worthless, she replied: "Yes, everything you say is true, he has spent a good fortune, and has brought me to poverty, but—*he is my son*, and I am willing to still suffer for him." Such a plea was irresistible—the son was released, and listen, that last act of sacrifice by his mother, *led to his salvation!*

Oh, it is a sacrificial way! "Gather My saints together unto Me, those that have made a covenant with Me *by sacrifice*." Think you that these men who have put their money into the support of these missionaries, and through them into the souls of men, will ever be sorry for their investment? We think of Jesus as the lonely One. We ought to lift our eyes above that and think of Him now as the glorified One. "The disciple is not above his Master nor the servant above his Lord." "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Shall we shrink from

sacrifice, and hesitate to follow? No more glorious truth concerning his suffering is contained in the Bible than this, "He shall see of the *travail* of his soul and *shall be satisfied!*"

That evening when the Carpenter swept  
 The fragrant shavings from the workshop floor,  
 And put His tools in order, and barred,  
 For the last time, the humble door,  
 And going forth to save the world, turned  
 From His carpenter's task forevermore,  
 I wonder—was He glad?

That morning when the Son of Man  
 Walked forth from Joseph's cottage  
 Into the glimmering light,  
 And bade His sainted mother long farewell,  
 And in the sky of dawn, all pearly bright,  
 Saw hanging the dark shadow of the cross,  
 Yet, seeing, set His face like flint to Calvary's height,  
 I wonder—was He sad?

Oh, when the Son of God came forth to save,  
 He thought not of Himself, for good or ill.  
 His path was one through shops, and thronging men,  
 All craving help; and e'en to the cross-crowned hill,  
 In loving, serving, teaching, suffering,  
 His life and joy were only this,  
 To do His Father's will.  
*And heaven and earth were glad.*

Will they be glad for you? Will men to-day hold back the tithes which God has helped them get, while His poor children suffer, and thousands of millions of souls are dying without the bread of life? Will young men and women pursuing their own pleasure and ease in this world, turn a deaf ear to the call that comes from suffering millions of the world, asking for life, and only for life? I thought as I looked over this crowd of men, some white-haired, but most of you men of strength, how that you are gathered from these States in a region of immortal history. I see in mind the flaming fires of Chancel-

lorsville, the stubborn resistance before Richmond, the awful crater at Petersburg, the bloody angle at Franklin, the banks of Stone's River, the siege of Chickamauga, the bloody charge of Missionary Ridge about Chattanooga, and I remembered that in many cases those men went to the war by numbers greater than could go to the polls. And here in this great meeting upon such soil as this, in a commonwealth where you have graven in imperishable stone in front of your capitol, the boast of "First at Bethel, farthest at Gettysburg, last at Appomatox"—in this presence, shall sons in whose veins there flows the blood of sires like these, hear the appeal of the King of kings for volunteers, and that appeal be in vain?

The Georgia monument on the field of Chickamauga bears an inscription whose sentiment is not approached by any other. Hear it:

"To the lasting memory of all her sons who fought on this field; those who fought and lived, and those who fought and died—those who gave much, and those who gave all, GEORGIA ERECTS THIS MONUMENT." Every man instinctively stands with uncovered head in this presence.

But hear this: "*They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever.*"

## MOBILIZING LAYMEN FOR WORLD CONQUEST.

BY W. E. DOUGHTY,

*Educational Secretary Laymen's Missionary Movement,  
New York City.*

Lord Kitchener, of the British Army, in describing the valor of his troops, used this striking expression: "Generals may win battles, but it takes armies to win campaigns." Applying that thought to our problem here to-night, and the problem of this convention we are especially concerned that the campaign may be won.

In writing about one of the English Queens, her biographer says, "She lived in a great moment in British history, but had no greatness of character with which to meet its challenging issues." We live in a great moment in human history, the question is have we character adequate to the greatness of the hour in which we live? More than four thousand men have been mobilized in these two conventions. Will these men do what God wants them to do? The world will be evangelized in that generation in which the Church rediscovers the spiritual functions of laymen and readjusts her program to call them out and set them at work. Our pastors have carried the missionary burden alone in the past. This must be changed. I remember an ad that appeared in an English newspaper which went something like this: "Wanted—a horse, to do the work of a Methodist preacher." The fact is that we have been letting the minister carry this world-load. The challenge that is flung out across the world to-day is that the layman shall take his share of the responsibility. If laymen are enlisted so that not only a battle now and then but the whole campaign is won, five truths must be emphasized.

First, there must be a recognition of the spiritual significance of all honorable callings.

A new day in the expansion of Christianity will dawn when all callings engaged in by Christian men are regarded as opportunities for ministry. The genius for organization, the ability to make money,



are as much gifts of God as the gift of preaching. The doing of the will of God is the supreme concern and God's will may be as truly done in business as in the ministry or on the mission field. One of the essentials of twentieth century Christianity must be a new recognition of the spiritual functions of laymen. Any man in the cotton brokerage business, any man in the manufacturing business, any man in any line of business who considers his business as the place where he can render service to mankind is called to a sacred ministry. The world will never be evangelized by preaching from the pulpit alone, but it will be evangelized by genuine witnessing in the market place, in the professions or on the street.

In the second place, there must be a recognition by the laymen themselves of the place which laymen have occupied in the propagation of Christianity in all Christian history.

Let us not forget that Jesus was a carpenter and that most of his ministry was by the wayside, in the open country, on fishermen's boats and around supper tables, wherever men met in their daily round and common task. It may startle you to know that the authors of all the New Testament books were laymen—Matthew was a government official; Mark a rich young man of leisure; Luke was a physician; Paul a tent-maker; James and Jude were laymen in the Jerusalem Church. Yet all of them were called from these different lines of activity to spread the good news of Jesus Christ. Some remained in business, others left all to follow Christ. Think of the place laymen occupy in Christian work in modern times! To mention only a few of the long list of laymen in conspicuous places of leadership, recall the fact that Harry Wade Hicks, the General Secretary of the Missionary Education Movement, a movement which federates the educational interests of more than forty home and foreign mission boards, is a layman; Mr. J. Campbell White, General Secretary of the Laymen's Missionary Movement, is a layman; John R. Mott, the outstanding missionary figure of our times, is also a layman. I wonder if you realize that the man who is in my judgment the greatest speaker on the missionary platform to-day, Robert E. Speer, is a layman. George Sherwood Eddy, a graduate of Yale, unordained, has just led the most wonderful evangelistic campaign ever conducted in China. I do not need to give more evidence. Laymen must discover the place which God is giving to them in modern times, not simply in conspicuous

positions like those mentioned, but in the business to which God has called them.

Again, *laymen must evangelize*. I wish I could put that so you men would never forget it. Laymen must evangelize, if they are to keep their faith in Christ. I turn to the eighth chapter of Acts, where it says, "They that were scattered abroad went everywhere preaching the Word." Who were these who were all scattered abroad? You answer, "The Apostles." No, it was the rank and file of the Church—the laymen who made up the army. That was a Laymen's Missionary Movement, for the Word says: "They were all scattered abroad, except the Apostles."

There must be on the part of the laymen in the fourth place, a new participation in the passion for social righteousness and redemption.

The demand for justice, the industrial revolution, securing the living wage, better housing conditions, the giving of every man a fair chance at the good things of life, these are opportunities for ministry. Not only are the laymen of our day called to bind up the wounds of the men who fall among thieves on the way from Jerusalem to Jericho, but they are likewise called to go out and break up the robber bands so that every Jerusalem road across our world shall be a safe place for a little child or the passing of a maiden unmolested and unafraid.

Any man who says that he believes in foreign missions, makes an occasional contribution, and then does not grapple with the evils in his own community and help to remove the slums from his own city, is bluffing no matter how pious his profession may be.

Then, last of all, laymen must recognize that they are called to take their part in the program of world-wide redemption. No one who follows Christ can be less than a cosmopolitan Christian. Barnabas was an ideal layman. Three things are said about him in Acts: "He was a good man," that is, he had character. "Full of faith," he had a creed. "Full of the Holy Spirit," he had a living fellowship with Christ. In his journey with Paul, in his witnessing at home, his consuming enthusiasm was for the Kingdom of God. Any man who has these qualifications carries in his life possibilities for world-wide influence. All over our land men are rising up to share with Christ his burdens for the world.

Shall we not then go forth from this place with new purpose to make all of life a ministry to the world?

“Knowledge Thou hast lent

    But, Lord, the will—there lies our bitter need,  
Give us to build above the deep intent  
    The deed, the deed.

“Grant us the strength to labor as we know,

    Grant us the will to fashion as we feel,  
    Grant us the purpose, ribbed and edged with steel,  
To strike the blow.”

## LEAVING YOUR MARK ON THE WORLD.

BY MR. J. CAMPBELL WHITE,

*Secretary Laymen's Missionary Movement, New York City.*

I am reminded to-night of an experience meeting of an inter-denominational character, and when they called the first man to speak, he is described as a fiery, untamed Methodist, who got up and said, "I have been converted for about twenty years and when I was first converted my cup was about half full, but the Lord was very good to me and right after that it was running over and it has been running over ever since." Then, as the story goes, a Presbyterian layman who thought this was going a little too fast and that he had better put in a word of caution, got up and said, "I too was converted about twenty years ago and my cup was about half full then and it has been very much the same ever since, and it is about half full yet," and he sat down. And then a man who is described in the story as a Texas cowboy—I do not know whether you know what that is down here or not—got up and came around to where the chairman of the meeting was and pulled out a roll of bills and peeled off one bill and he said, "I just got five dollars to bet that this fellow whose cup has been half full for twenty years has got wigglers in it."

I have the impression that there are a good many here who feel to-night that their cup is more really overflowing than it has ever been before and I want to say to you, as I say to myself, that I believe the only healthy cup is the overflowing cup.

My oldest boy, who is twenty years old and two inches taller than I am, has been helping the State of New Jersey get rid of mosquitoes this last summer. After he had gone there and taken a course in mosquito extermination, we saw him go around the house and yard everywhere looking for any place where any stagnant water might collect. He said that the only place where the mosquitoes can breed is in stagnant water and if we would see that all the rain barrels were upset and there were no tin cans around and no swamps within reach that can retain the water, there isn't a possibility of the mosquitoes breeding. Now, if your cup is stagnant, then the Texas cowboy was

right. It won't take anything like twenty years to get it full of "wigglers." And so I hope the life purposes of you men are going to be formed here, before you go away; many of them on the basis of the vision you now have of what your life might be—an overflowing life all the time.

That is what Jesus Christ wants. "He that believeth on me"—find and read that passage itself—"out of him shall flow rivers of living water." And that is your life or mine and everybody else's who believe on Christ. Because, He is the well of water springing up into eternal life and if He abide in us, our life will be an overflowing life. It is only the overflowing life that is satisfactory. It is only the overflowing life that can be a healthy life. That is the thought that I want to be gotten. We have been here facing the situation for three days; longer than most of you have ever faced it before in your lives—the question of our relation to this wide world and its need. And it has been forcing itself upon every serious mind that has come through this session, this question: "What is my part in meeting this situation?" "What can I do to change the present conditions and make the world what God intended it should be?" "How can I link my life up in co-operation with Jesus Christ as one of the constructive forces in building up the new world, that ought to be, and the new world that is going to be?"

Before taking up any of these questions, in which I believe every man of you and every woman of you too, can help to leave a great, permanent, enduring impression on the world and I believe that is possible for every one of us, may I just call your attention, by way of an illustration to the fact that the real war—that the great war of the present time—is not the European war, but the war we have been thinking about and praying about here.

I believe that the European war is the most graphic and striking illustration that we have yet had of the real magnitude of the spiritual war which we are waging, but I want to try and persuade you to-night, if you need any persuading, that the spiritual battle which the Church is waging and must wage, is a far more gigantic thing in every way than the present European struggle. Let us look at it from two or three different angles.

There are about twenty million people involved in active duty—twenty million soldiers on actual duty, in the different warring nations at the present time. In the great non-Christian world about which



we have been thinking these days, there are a thousand million people, or fifty times as many as there are soldiers in all of these warring nations at this moment. Many of these soldiers are in physical peril but spiritually safe, for one million of them are Christians and are praying constantly and are ready to meet their Lord at any moment. But one thousand million people—think about that—in the non-Christian world to-night are not prepared to die; they are not prepared to live. They are in spiritual peril and that is the most perilous thing—far more perilous than physical peril.

Looking at it from another angle. They tell you that at least a million men have been killed already in the war and some millions more wounded, and that looks to us like a perfectly appalling loss of life. But, I want you to remember that during the same six months in which these million soldiers have been killed, twelve million men and women and children have died by the ordinary death rate in the non-Christian world, without knowing of Jesus Christ or any possibility of any salvation by Him. Twelve million people have died in the great world spiritual battlefield, while a million have been killed in the European war and that is not a thing that goes on merely for one year or two years, but they have been dying at the rate of at least two million a month in the non-Christian world for many years and they are going to keep on dying at that rate until you and I stop that kind of death rate under non-Christian conditions.

Mr. Mott graphically describes the train loads of wounded men being carried back from the battle front to the hospitals in the rear, as a "River of Suffering," and it is true. But, I want to say to you that merely on the side of physical suffering the present suffering among the soldiers, wounded on the European battlefield, is so small as to be almost negligible in comparison with the physical suffering of the non-Christian world. Now that may startle us a little, but think about it a moment and the more you will be persuaded that it is absolutely true.

When I was in China three summers ago, I made it my duty to investigate in all parts of the country the proportion of the women and girls who have bound feet, and I came to the conclusion that at least half of all the women and girls in China at this moment have their feet bound. That is to say, there are one hundred million of them that have bound feet—as many as there are men, women and children in our great country. And every one of those little girls who

had her feet bound and crushed as they were and bound tightly, so that they could never expand any more, every one has suffered more agonies than it is possible for any one soldier to suffer on a European battlefield. And that is only just one incident of what the suffering in the non-Christian world is.

I could go on here for a long time giving you illustrations of similar suffering. The thing I want to make plain is that the physical suffering on European battlefields, that appeals to our sympathies so powerfully, is a small thing indeed, almost negligible, in the way of suffering, when compared with the real physical suffering to-day in the non-Christian world, and preventable suffering, if the Church will go out there and rescue and redeem them.

But I want you to look at the contrast in the way nations go to war and in the way they undertake this spiritual war. I was greatly struck with this when I went to Canada a few weeks ago and spoke to a great gathering of students on "Whether the time had not come to put the Church in Canada on a War Footing?" I pointed out to them by way of illustration that Canada had now come up to the point where they sent out three hundred men to the entire non-Christian world, but its first contingent to the European Army was thirty thousand men, and that they had then seventy thousand more training in camps getting ready to send them—three hundred men for the world war, and a hundred thousand men for the European war, a small war in comparison. The first vote of money for the present European war was fifty millions of dollars which I pointed out was more than Canada has spent in all of its history to promote the Gospel of Jesus Christ in the heathen world. I only take that as an illustration.

There are twenty millions of men in arms at the front; there are only twelve thousand men representing the Protestant Church at the same time, out to save the world. Twelve thousand against twenty million—there are a little more than twelve thousand women, but there are less than twelve thousand men, against twenty million soldiers engaged in this present conflict or war, at a cost of fifty million dollars a day. Protestant Christendom expends in its great world conquest only thirty-five millions a year. Fifty million dollars a day in contrast with thirty-five million dollars a year—in a whole year. Lloyd George the other day told the British Parliament that the war would cost the Allies alone ten billions of dollars a year, and he went

on to say, "We are prepared, if necessary, to invest that much every year for five years." Fifty billion dollars on one side of this undertaking, and they are ready to invest it.

Do you realize that only the eight billions and a half that they have already spent in this conflict is more than four times as much as would be needed to evangelize the whole world? Already there has been thrown away in this struggle four times as much money as is estimated by the leading missionary thinkers of the world would be required for the evangelization of the whole world, and your Church is only asking for a million a year to evangelize twenty-five million of people. That is to say, your leaders seem to think that one million a year invested annually for twenty-five years will evangelize this twenty-five million people and that is expending only one dollar a piece on them. And you will have to nearly double the present contribution to foreign missions in order to expend a dollar a piece on each person to be saved within the next twenty-five years.

Just stop to figure how many of us spend a dollar without stopping to think where it is going. According to the estimates of your own men, Dr. Smith, Mr. Rowland and others, people who are asking you for a million a year, all that they are asking you to do is sometime within the next twenty-five years to invest one dollar in each person that needs redemption in your fields. If anybody thinks that is extravagant financing of a missionary enterprise, I think they ought to stop and think it over pretty seriously. They tell us that it costs more than three thousand dollars in the present war to kill a man. You are figuring on the possibility of spending a dollar a piece to give a man the chance of redemption.

I don't know how it seems to you, but ever since I have begun to think in practical terms like this, it has become very much more difficult for me to waste a dollar. Almost every day of my life the question comes up to me concretely, "Shall I spend this dollar for something for myself or my family that is not absolutely necessary, or shall I refuse myself that thing and put another dollar into this missionary enterprise?" And when I realize that even the highest estimate that any mission board in the world that I know anything about is asking for is something over two dollars, sometime during this generation, it looks to me like we ought to be mighty careful how we spend even the half dollars and quarters, when they might be

invested to give another person the chances we have had to know Jesus Christ and put our faith in Him.

That is only by way of illustration, but what I really want to say is this: That I believe that in the plan of God it is intended that we should change all of these world conditions and I believe that it is possible for the men here so to influence this whole Southwest that these conditions shall be changed as you are directly related to them. If I did not believe this, I would not be here at all, but I have seen men exactly like you, with not a bit more capacity for this work, with no more opportunity to make a mark on the world—I have seen men like you after a meeting like this go back home to their own communities and be absolutely different men, really to be the kingdom's pillars and from that time to be great forces in helping to change this world's conditions.

You know it was said of Paul when he came to one place, "They who have turned the world upside down have come hither also." Now, that is exactly the business you and I are in—turning the world upside down. The world is wrong side up now and it has got to be turned up side down and we are the fellows to do it, as sure as you live, and what I want to-night is to point out as definitely as I can in as few minutes as I can, before giving you a chance to say what your own purpose is in this meeting—some of the things all men and women can do to leave a tremendous mark on the world that will be here not only while the world stands, for this world is not going to stand forever, but a mark that will abide as long as God lives and that means forever. That is the kind of mark that God gives you and me a chance to make on this world. For it is a spiritual mark and it can be made in very bold outlines and in a very large way, if we will put our lives into it. Mr. Moody, (and he was a man of ordinary capacity), said the only thing that he wanted to be was an illustration of how much God could do through a man—through one life that was turned over completely to Him, and that is our theme to-night. "How much could God do with you if you turned yourself over completely to Him?"

The first thing I want to say is that no man will ever leave the kind of mark on the world that God intended unless he recognizes that his whole life is a part of God's divine machinery for creating a new world. I believe that with all of my heart. I found it out a long time ago for myself—over in Ephesians 2:10, and I have built my life

around that verse for twenty-five years and I believe more fully now than I could then that we are His workmanship, created in Jesus Christ, for good work which God has already prepared for us and that we should walk in them. All my life work is prepared for me. All your life work is prepared for you—definitely prepared. God has a blue print of your life in His office and He has planned everything this life can be of glory to Him and good to the world and if you will let Him do it, He will show you your blue print and help you to fill it out in all its detail.

I took my oldest boy with me to Kansas City to the great Student Volunteer Convention in hopes that it would find its way into the depths of his soul and lift him clear up to the place where he could not do anything else with his life but move out into the great net of the world and invest his life there. After we came back we were riding along out into the country, or from home to town, one day, and in a tone of voice that indicated seriousness he said to me, "Father, there is a question that I would like to ask you?" And I said, "Very well, my son, what is it?" And he said to me: "I wish you would explain to me how you reconcile predestination and free will." I don't know where on earth he got hold of that language. I am not in the habit of talking that way at home. But somewhere or other he got hold of it and I said, "You scare me. That is the trouble—the thing that the theologians have been squabbling over for several centuries, but what is the particular phase of it that is troubling you?" He said, "They tell us that everyone's life is planned of God and you and I know that we can do what we please. Well now, what I want to know is this: If I don't follow the plan of God for my life, what becomes of God's plan of my life? Is it spoiled, or does somebody else take up my work and do it in my place?" I said to him, "My son, the most serious possibility in our lives is that it is possible for any one of us to spoil God's plan, and the reason why the kingdom of God does not come into this world is because so many people are spoiling His plan."

I went on to say to him, "Nobody else can do your work. Every other child in the world has all the work he can possibly do, and if you fail to do your work it will go undone forever." You can understand something of the seriousness with which I have been praying since that time that my first born son would not spoil God's plan for his life, but I believe just as surely that God has a perfect plan for



your life and that you can spoil it if you want to and you will spoil it unless you decide definitely to discover and fulfill God's plan.

Another thing I want to say is this: We never will discover God's plan unless we decide in advance to fulfill it. God never reveals His might to human creatures merely to satisfy their curiosity. If any man yieldeth to God's will, he shall know. It is impossible for any man or any child of God ever to discover what God has planned for that life unless and until he decides that God shall have His way in his life. And that is the reason so many of us have not discovered. Do you know that as I mingle with men and try to peep down into the deepest secrets of their lives, I have the conviction that only a fraction of the men who are members of the Church have ever really surrendered to Jesus Christ as Lord. There are a whole lot of us who have given ourselves to Him as Savior and are expecting Him to save us from hell. How many of us are there, who have absolutely turned over the control of their lives to Him so that without any reserve or hesitation He could do with us what He pleases, sending us where He will, absolutely using us at His pleasure?

I want to say that my deepest conviction is, that one reason why Christian men and our Churches have not risen higher in our world is, because they are not more victorious. I am saying to you what I have read out of the record of my life. My life has been of no account to God, except as I have trusted Him to save me from sin. It was said of Jesus Christ before He came into the world, "Ye shall call His name Jesus for He shall save His people from their sins." And thus was the Son of God manifest, that He might destroy the works of the devil.

Do you know that as I go up and down North America I am finding men who have been members of the Church for forty years who have never got into their minds that Jesus Christ intends that we shall live a victorious life. "Wherefore He is able to save completely them that come unto God by Him, seeing He ever liveth to make intercession for you." Ours is a Saviour who is able to save completely and the reason why there are not more of us who go, is because there are a whole lot of us who are not willing to let Him save us in that way.

Now men, a man with a message must have a real experience of the supernatural power of Jesus Christ in His own life before he can tell about that experience to other people. I am not going out bearing testimony to down-trodden, defeated men that my Lord is going to

save them from the power of sin, unless that Lord is saving me now. I want to say to you that I believe that the chief reason why so many of us have not been close to God and we have borne no testimony to the saving power of the Son of God, is because our own salvation has been incomplete. We have been consciously defeated in our daily experience. I wish we might study through the promises of Christ to remind us how He intends to save us and keep us and lead us in triumph more and more by His grace. It is so complete that even all our thoughts come under His redeeming power. "Bringing into captivity every thought to the obedience of Christ." No man is ever saved until he is saved in his mind. If your thoughts are under Christ's power, you do not need to worry about the rest of your life. I have no more serious word to say to you than this: That the reason why we are defeated is because we have not let Christ be master and there is no complete victory until we let Him be Lord of our lives.

The third thing I want to say is there is a great opportunity of personal service and worship for every man of us. I am more and more impressed with that as I go up and down North America, that God's plans for us are larger than we imagine. When I see men discover themselves all over the country, the tragedy of it is, that so many of them do not discover themselves until they are forty or fifty or sixty years old, and they have lost most of their lives. Don't you know that God can take any one of you men and transform a congregation through you. I used to think I had to have a whole congregation to change before you could introduce any great movement, but it only takes one.

"All we like sheep have gone astray." Do you know how sheep go astray? I heard about a farmer boy who went to school and in the arithmetic class the teacher said to him: "If you had six sheep in a field and four of them jumped over the fence, how many sheep would be left?" And the boy said, "None." The teacher repeated the question, and the boy still said there would be none. Finally, the teacher again asking him the question and receiving the same answer, said: "You don't know arithmetic." The boy answered: "I may not know arithmetic, but I do know sheep. If you had six sheep in a field and four jumped the fence, there is no power on earth that could keep the other two back."

"All we like sheep have gone astray." And we will, like sheep, all come back if we get somebody to lead us back. That is the glory

—one or two men or one or two women in a congregation can transform that congregation. I could name to you men who have come back from a convention like this determined to transform his whole community and the thing has been done. We can not imagine—our imaginations are not strong enough to picture to our own minds how a great stream of influence would start right out from our own personality to-day and widen and widen down the years and down the centuries and down the millennium and down to eternity.

If we would only let God loose through our lives. I can't tell you exactly what God would tell you to do, but I am mighty sure that He would tell you something. It would not be like that man up in Maine who was asked if he knew a certain man. "Know him," he says. "Know him? Why I have slept with that man in the same Church for twenty years." That is exactly what most of us have been doing, sleeping with the other fellow for ten or twenty years in the same Church. Isn't that a fact? How many of us have been going out on a personal program that had any expectation in it of transforming the congregation in which we live? Transforming the nation of which we are a part, of saving the world that Jesus Christ has got to save through us, if He saves it at all. Well, God can't do any more through you than you expect. If you don't expect anything, God can't do anything. "According to your faith be it."

If I would give you a simple rule of what God can do with you, I would say pick up the Gospel and run right through and pick out the twenty or more commandments of Jesus Christ. "Why call ye me, Lord, Lord, and do not the things which I say?" I think that is one of the most terribly searching things: "Why call ye me Lord, Lord, and do not the things which I say?" I went through the gospels and found thirty-four definite commandments in the language of Jesus Christ. I will make this challenge to you, men. You can not pick them out and test your life by them, one by one. When you do that, you can not begin to obey those things without the power of God coming upon you, in a way that most of us have never discovered or experienced before. For it is in the actual acts of obedience that the power of Almighty God is released.

Christ said, "Ye shall receive power, after the Holy Spirit has come upon you. . . ." But no man knows the Holy Spirit has fallen upon him except by faith until he begins to obey and he then becomes conscious that resistless forces are beginning to unlock and

release through him. God expects us to move out on naked faith in obedience to His commandments and we shall be conscious that the Holy Spirit has come upon us and is working out His mighty resistless will. Oh! what an opportunity for personal service. There is an opportunity before every man of us who will let God unstop his lips and give him an experience that is worth passing on. Don't forget that.

I may not take the time to develop other thoughts. However, the fourth was that we should make a study of this problem through the rest of our lives. I touched upon it this afternoon. We get ready by serious study for every other thing. We may not expect to be great forces in this realm unless we put our very best mentality into it. It is what we know and know that we know that gives us driving power. One reason why our pulpit has been so dead for the past ten years is that there has been so many question marks in it. No preacher ever converts anybody by raising doubts and difficulties. It is the preacher who knows and who knows that he knows that speaks with any power. And it is exactly the same principle that is true in our case. Until you have informed yourselves and made such an investigation that you are willing to stake your very lives on your conclusions, you will not have very large influence in persuading the other men to invest their lives and nothing less than that will do. You are not going to leave this convention and ask men for any small thing, but for all they have got, and all they will ever have to be brought into the absolute subordination and obedience to the Son of God, whose we are, and who has an absolute right to our services. All I am asking you to do, is to do what Hotchkiss says: "First, simply treat Jesus Christ right."

The next thing we can do is to set in motion great upheaving forces by the power of prayer. That has been emphasized a great deal on this platform. When I was out in China three years ago and a little more, I met a man, a Chinese pastor that impressed me as having gone into the business of "prayer" more than any other man I ever met. He did not know any English, but he attended the English meetings where I was speaking and day after day he sat there and a missionary sat there by his side and occasionally whispered to him. All the time he sat there with his note book in front of him, only occasionally turning over a page. I became very much aroused and curious to see what he was doing. I had never seen anybody look at a page so long. Two or three days afterwards, I asked the missionary what Pastor Ding Li Mei was doing. "Oh," he said, "that is his prayer

book. He has the names of over a thousand people in that book. He believes so much in prayer, he spends so many hours out of the twenty-four in praying for them." So at the end of the meeting I had an interview and at the end of the interview I said to him, "Pastor Ding Li Mei, I would greatly appreciate it if you would put my name in your prayer list." Imagine my perfect astonishment when he said, "Why, Doctor, you don't need to make that request, I have had your name on my list for a long time and he turned back to five hundred and something and showed me my name. I saw the name of George Wheat. His name was number 1,262 on the list. There is a man who is praying for more than a thousand by name, one by one, and I don't know of any other man in China who has done so much in the last ten years as that humble native pastor. He has brought several hundred young men to devote their lives to the work in that Empire. He is a man of ordinary capacity in every other way but marvelous in his knowledge of the secret power with God through prayer. I asked him, "What is your secret?" And he said, "I have no secret and no method except the secret of prayer."

There are 1,440 minutes in every day. How many of those minutes do we men think it is worth while to spend in the presence of the King of Kings, talking over with Him the affairs of the kingdom. Do you think it would be worth while to spend one minute out of each one hundred that God gives to us, in the presence of the Great King, asking Him that the kingdom may come, and that we might be the instruments of its coming? I wonder how many of you spend on the average fifteen minutes a day in prayer. We are never going to save the world until we do it by taking hold of omnipotence and he who prays most, helps most. I have mentioned all of these things before. I don't need to emphasize that it has been done over and over again.

Any man who gives himself and his prayers will have to give his money, not a tenth of it, but all of it, and will let the Lord direct him in any way about the expenditure of it. There are men who should divide their fortunes with the Lord right now and give Him half of it. Mr. Cory tells us about one man out in Kansas City who gave a million in a single piece. And he was in good health, too.

Why, a million dollars released now in this crisis of the world's history may be worth absolutely more than twenty-five millions of dollars released even ten years from now. God can multiply dividends on invested capital in a way that no man in the world can multiply



those dividends. I believe those people are very sensible, and their number is multiplying, who are cutting their whole fortunes straight in two, and saying that God can have half of it right now, and some who have been doing that are going to cut it in two again. There isn't any use in Christian men with the power of carrying the gospel to a million people or five million people, being satisfied with a fraction of that number. God doesn't ask for the fraction of any man's life. A fraction of Jesus Christ would not have saved the world. It took the whole Christ to do it, and it will take the whole of your life and mine to make the kind of mark on the world that Jesus Christ wants us to make there. If the Church would give even one-tenth of its income to the Lord, it would multiply its output financially by at least four. If it gave two-tenths, which it could well afford to do, it would multiply the entire output of the Church in America by at least eight, and instead of \$300,000,000.00 a year for God, we would have \$2,500,000,000.00 in this country for Christian purposes. Those are the possibilities when the Church is touched by the Spirit of Christ and goes into this business seriously.

And the next thing we must give is our intelligence to plan the enlistment of the whole Church in the occupation and evangelization of the whole world. You need not tell me that it is not as big a thing as making a success of a railroad or a steel corporation or any other business you can mention. I want to say to you that the railways and the steel trusts and the Standard Oil Company and all the other great aggregations of capital in the world are but as children's toys compared with the significance of the kingdom of God in the world, and the thing that God gives every man of us a chance to help build with Him and for Him is the indestructible and the eternal kingdom of Christ. I don't think there is any other man that so inspires me in your whole Church as the Chairman of the Executive Committee of your Laymen's Missionary Movement. As far as I can see the thing, looking at it from the outside, there is one man who has capitalized his personality for God to an extent that mighty few men on this continent have done, and as I understand it, God has worked with Rowland and through him for the last ten years to do one of the biggest pieces of work through a little man that I have ever seen done in all my observation. That is the kind of thing He will do for and through any man who will let God have His way. Mackay said, "If Christianity is worth anything, it is worth everything; if it calls for

any measure of strength and zeal, it justifies the utmost expenditure of these. There is no consistent medium of indifference on one side and of intense religious life and zeal on the other."

I believe he was absolutely right. If Christianity is what we say it is, then there isn't anything else in the world that is so infinitely worth our putting our life into as into its propagation; and if it isn't what we say it is, then for truth's sake, let us give up and have nothing more to do with it. If it is the thing we say it is, then why should we be trifling with baubles when it is in our power to construct kingdoms that shall never die?

I want to ask you men four questions. I have been asking them to my own heart for the last few months. They are these. I think they are fair questions. I have been testing my own life thoroughly with them.

How long would it take to make my own community Christian—right around me, within two miles of my home—if all the other disciples of Christ were working on the job just as I am working? If my life won't stand that test, then there is something the matter with my life.

The second question is this: How long would it take to make my nation Christian if all the disciples of Christ worked on the job and prayed on the job with just the same spirit I am doing? I believe that is absolutely a fair question, and the laymen have got to stand the test of it just as much as any bishop or doctor of divinity.

How long would it take God to reach the last man in the world with His message of redeeming love if every one of the professed disciples of Jesus Christ worked at it and prayed at it and gave toward it, just as I am doing? Would I that all the world were following me the way I am following Christ in this business? If I would not, then there is something the matter with me.

Paul said, "I beseech you to be followers of me, even as I am a follower of Christ." We ought to be saying that everywhere we go.

The fourth question is this: Have I any moral right to ask or demand of any other Christian any service or sacrifice that I am not willing to make myself? I believe that man is either a coward or a hypocrite who demands that any other Christian be a missionary, or that anybody render any service or make any sacrifice for Christ and His kingdom, that he would not be willing to share himself,

I am talking now about the average man. I don't expect all the Church to be aroused to the point of utmost obedience to Christ in order to solve this problem. I believe that if half the membership of the Church were interested in missions, the thing would be done. My faith reaches beyond that. I believe that if even one-tenth the members of the Church would determine that this thing must be done, that God could do it through our tithe of the membership of the Churches. Nay, I wonder if God had one thousand men in the world that He could live through the fullness of His resistless life, if one thousand men would not be able to lead the movement that would sweep over the world!

May I say this to you men? I have never said this, I think, publicly before. While I never expect to have and could not conscientiously have a million dollars in my own right, I expect if God spares my life to be the means of bringing the message of Jesus Christ into touch with at least one million men during my life time who might not have heard it if I had not lived.

I wish you might get an ambition to see how far your influence might reach, how profound might be the mark that you will leave on all history after you have been caught up to see the Lord face to face. If there is anything that I believe you and I are in danger of regretting forever, it is that we failed here in this world, in this crisis hour of all history, to let God do His best and utmost through us in behalf of the world for whose sake He thought it worth while to lay down life itself.

Move to the fore! God Himself waits  
And must wait till thou come.  
Men are God's prophets,  
Though ages lie dumb.  
Halts the Christ kingdom  
With conquest so near,  
Thou art the cause then,  
Thou man at the rear—  
Move to the fore!

## V. MOTTOES

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Prayer.

Stewardship.

## PRAYER MOTTOES

CULLED FROM THE LAYMEN'S PRAYER PACKET, By Isabel Arnold.

*"He that saveth his time from prayer shall lose it; he that loseth his time in communion with God shall find it a blessing."*  
—Wilder.

*"Then said he unto his disciples; the harvest is truly plenteous, but the laborers are few. Pray ye, therefore.' Before Go, before Give, comes 'Pray.' This is the divine order."*  
—G. H. C. McGregor.

*"Prayer is to the missionary work what air is to the body—the element in which it lives."*  
—G. H. C. McGregor.

*Prayer puts God first. It reminds us that He is the supreme worker. It reminds us also that only as we follow His will can we have true success."*

*"Unless the Church is full of prayer, men will be tempted to forget God, and try to do God's work in their own way."*

*"Appeals to God will man the fields more quickly, and more efficiently, than appeals to man."*

*"In the evangelization of the world, the missionary prayer meeting is a greater force than the missionary public meeting."*

*"Many pray for missions, whose prayers are practically valueless because of their ignorance."*  
—G. H. C. McGregor.

*"He can not pray aright for missions who will not take the pains to discover God's thoughts about them."*  
—G. H. C. McGregor.

*"Our prayers—definite, and growing in definiteness, will grow in power."*  
—G. H. C. McGregor.

*"A Church has no right to send out any man, unless she is prepared to uphold him by prayer."*  
—G. H. C. McGregor.

*"The most powerful leader in all the Christian centuries is the lone watcher on the hills."*  
—W. E. Doughty.

*"He who embraces in his prayer the widest circle of his fellow creatures is most in sympathy with the mind of God."*  
—Dean Gouldburn.



*"Prayer not only illuminates the Word, but lights up the world."*

—W. E. Doughty.

*"Not only to men of large ability has God revealed His thought of the world in hours of prayer, but often to most unpromising men He reveals His will and gives a plan of leadership and power."*

—W. E. Doughty.

*"The life of prayer is apparently capable of indefinite variety and limitless growth."*

—W. E. Doughty.

*"Has not this been true through all the ages, that if you trace to its source every Christian movement, you come at last upon some one who has learned the secrets of prevailing prayer?"*

—W. E. Doughty.

*"When the Church sets itself to pray with the same seriousness and strength of purpose that it has devoted to other forms of Christian effort, it will see the Kingdom of God come with power."*

—Edinburgh Conference Report, Vol. VI.

*"While I prayed—I saw Him." Acts 22:17, 18.*

*"Believe, hope, love, pray; Hold fast by prayer; Wrestle like Jacob."*

—Gossner.

*"But he who would be guided by Jesus into the life of answered prayer, must also let himself be guided by Jesus into full acceptance of Jesus' ideal of life."*

—E. I. Bosworth.

*"The neglect of prayer by the Church at home means defeat at the front of battle."*

—Edinburgh Conference Report, Vol. VI.

*"Nothing lies beyond the reach of prayer, except that which lies outside the will of God."*

—David Gregg.

*"We get no further and move no faster than we pray."*

—W. L. Ferguson.

*"We need a world-wide outlook, and a challenging faith, a faith which will credit God with all the resources of heaven and earth, and with a desire to use them for the advancement of the Kingdom of His Son."*

—W. L. Ferguson.

*"It requires much spirituality and much walking with God to see the world through the eyes of Christ."—W. E. Doughty.*

*"J. Hudson Taylor lived such a life of intimacy with Christ that he not only developed wonderful skill in discovering God's*

*will, but also an even more wonderful genius for appropriating and applying the powers of the heavenly kingdom."*

—*W. E. Doughty.*

*"I would rather train one man to pray than ten men to preach."*

—*G. H. C. McGregor.*

*"Men ought always to pray, and not to faint." Our Saviour's advice.*

—*Luke 18:1.*

## STEWARDSHIP MOTTOES

FROM THE FINAL TEST OF OUR STEWARDSHIP, By Sherwood Eddy. Culled by Isabel Arnold.

*"What is needed is not merely an increased giving, but a radically different conception of our relations to our possessions."*

*"Whether, therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Even as I also—not seeking My own profit, but the profit of the many that they may be saved."*

*"The spirit of our giving has become one of compromise, instead of sacrifice."*

*"We are to do all to the glory of God." Every ten cent piece represents ten units of opportunity and responsibility."*

*"Ten cents will buy a cigar, or it will preach the gospel for a whole day through native lips."*

*"A dollar will furnish an evening's amusement, or it will keep a boy in a mission day school for twelve months."*

*"The Bible does not forbid the enjoyment of God's gifts, but it shows us a yet more excellent way."*

*"The right of possession is transcended by the privilege of sacrifice. Our right gives way to God's glory."*

*"Christ had a right to enjoy heaven, but he left it to bring others there."*

*"The very apostle who says 'We may enjoy God's gifts,' speaks of himself as poor, in hunger and thirst, in cold and nakedness, suffering hardship, that they also might obtain the salvation which is in Christ Jesus."*

*"He that loveth his life, loseth it; and he that hateth his life in this world, shall keep it unto life eternal."*

*"The power of money is something awful. It is stored up energy of human toil, and can be converted again into action in the work of many men."*

*"It can stretch out its arms of power around the world and send light to the most remote and destitute."*

*"If now, this vast potency for good be kept for self, when it might have been the means of bringing salvation to thousands, how shall we be greeted when we render an account of our stewardship?"*

*"In as much as ye did it not unto one of these least, ye did it not unto me."*

*"To have lived in such an infinite opportunity for doing good and to have trifled with the trust, makes God's word terrible against riches wrongly used."*

*"Their rust (that is, the evidence of the coins' misuse in God's service) shall be for a testimony against you and shall eat your flesh as fire."*

*"Ye have lived delicately on the earth, and taken your pleasure. Ye have nourished your hearts in a day of slaughter."*

*"It is time that we should read first our expenditures in the light of our increased knowledge. We should go carefully over our stewardship at the foot of the cross."*

*"The Church of Christ as a whole, including all denominations, gives less for the evangelization of the world than is expended in idolatrous worship at shrines of a single heathen deity in India, the Goddess of Cruelty."*

*"Christians after all their expenditures on comforts and luxuries, 'lay up' annually nearly one hundred times the amount they give to foreign missions."*

*"Christian women of this country spend ten times as much for jewelry as they do for the conversion of the heathen."*

*"More money was puffed away in tobacco smoke by the men of the country last year than the Christians of the United States have given in a century to evangelize the rest of the world."*

*"The Church and the world alike spend money on the things they care for most."*

*"When we come to examine our giving by Churches, we find over a thousand, in each of the twelve leading denominations that give nothing for foreign missions."*

*"We are reminded of one Church whose printed programs cost more than they gave to this great cause."*

*"Of another which spent twenty times as much for its choir as for missions."*

*"And of still another Church doing comparatively little for missions, whose soprano cost enough to have supported two missionaries and a hundred native preachers on the foreign field."*

*"When we consider our giving as individuals, we find that for the conversion of every one in this country, we spend about a dollar and a half per capita, yet for the world's unevangelized we spend only one-half of a cent per capita."*

*"The average gift of each Church member to foreign missions is about forty cents a year, or one-ninth of a cent a day."*

*"Is this the price we place not merely on the salvation of a soul, but upon the redemption of the world?"*

*"Let those who denominate the world's conversion a wild scheme, remember who devised it."*

*"Let those who look upon missionaries as enthusiasts reflect whose command has made them such."*

*"Let those who believe the nations can never be evangelized, consider whose power and veracity their incredulity sets at defiance."*

*"The foreign mission idea, is the necessary completion of the Christian life. It is the apex to which all lines of the Pyramid lead up. The Christian life without it is an imperfect, mangled thing."*

*"We shall save America through saving the world."*

*"We do not plead for the foreign field in opposition to the home field. No part of the Kingdom is advanced at the expense of the other."*

*"The field is one, but it is because the field is one that we plead for the neglected portion of that field, with its even larger opportunity, yet far smaller supply of workers."*

*"These ye ought to have done, and not to have left the other undone."*

*"A large Bible Class composed partly of servant girls, taught by a pastor's wife, gave fifteen hundred dollars in a year for foreign missions."*

*"Mr. Stern's Church and Bible Classes have given thirty thousand dollars a year for the same cause."*

*"Dr. A. J. Gordon's Church of moderate means, after much prayer, gave twenty thousand dollars in a year for foreign missions."*



*"Hundreds of consecrated young men and women, preparing in our universities, are being raised up by the wonderful providence of God, ready to go."*

*"The Church now holds the power to equip the organizations to send the laborers to evangelize the world."*

*"The supreme need of the day seems to be a consecrated stewardship empowered by prayer."*

*"Only when the watchers on the mountain top sustained Moses' hands in prayer, was the army victorious at the front."*

*"A single Achan with his hidden gold, brought defeat to the conquering host."*

*"The money which Christians have laid up for themselves is sufficient to give the gospel to the world many times over."*

*"How we must be blinded by covetousness if we are unwilling to offer our money against the priceless lives of those who die, in our stead, on the mission field of battle."*

*"In our last war, men who could not go sent a substitute. Why should not you, or your church, have a substitute on the foreign field?"*

*"Should not the teaching of God's word, the incentives both in the present use and abuse of stewardship and the boundless opportunity that is ours, rouse us to one mighty and unceasing effort for the world's redemption?"*

*"Will you not consecrate your whole stewardship to His service?"*

*"Will you ask Him to show you just how He will have you administer your stewardship?"*

*"Will you to-day lay hold of the mighty power of prayer for the awakening of His Church and the coming of His Kingdom?"*

## VI. REGISTRATION

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Charlotte Convention.

Dallas Convention.

REGISTRATION  
CHARLOTTE CONVENTION

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**ALABAMA**

**PRESBYTERY OF CENTRAL ALABAMA:**

*Bessemer—Bessemer*

W. A. Cochrane  
Mrs. J. F. Swallow

**PRESBYTERY OF EAST ALABAMA:**

*Alexander City—First*

Rev. D. F. McConnell

*Auburn—Auburn*

L. M. McRae  
W. McD. Moore

*Dothan—First*

L. E. Morgan  
O. R. Morgan

*Montgomery—First*

Miss Nell Battle  
W. H. Bruce  
D. H. McLean  
*Trinity*

Rev. W. P. Neilson  
I. W. Wilcox

*Mobile—Ann Street*

Rev. W. A. Young  
*Government Street*

Aubrey Boyles  
J. J. Burgett  
Mrs. J. J. Burgett  
Mrs. D. B. Cobbs  
Rev. H. W. DuBose  
Dr. C. B. Fowlkes  
H. O. Hansom  
Mrs. H. O. Hansom  
Miss Ella Pope  
Miss Kate Robinson  
Miss Marie Webb  
Prof. J. T. Wright  
Mrs. J. T. Wright

*Prattville—Prattville*

Rev. E. M. Craig

*Union Springs—First*

R. C. Keller  
Rev. W. W. Woodburn

**PRESBYTERY OF NORTH ALABAMA:**

*Anniston—First*

Mrs. M. P. Hodges  
Rev. S. E. Hodges

*Episcopal*

Miss Ethel Randolph

*Birmingham—First*

Rev. J. S. Foster

*South Highland*

F. F. Ballard

*Third*

Rev. J. A. Bryan

*Vine Street*

Rev. W. B. Holmes

*Goodwater—Goodwater*

C. U. Leach

*Jacksonville—No church given*

Rev. Thos. D. Cartledge

*Talladega—First*

Wm. S. Golden

**PRESBYTERY OF TUSCALOOSA:**

*Grecnsboro—Methodist*

Miss M. Grate

*Scelma—First*

Rev. Jos. Duglinson  
Mrs. Jos. Duglinson  
Mrs. Goldsby King  
Miss Annie King  
John W. Lapsley  
G. Bowie Smith

*Tuscaloosa—First*

Dr. W. E. Bingham  
Rev. C. M. Boyd

**ARKANSAS**

**PRESBYTERY OF ARKANSAS:**

*Walnut Ridge—Walnut Ridge*

G. C. Currie

## PRESBYTERY OF PINE BLUFF:

*Helena—Baptist*

Miss Crenshaw

*Monticello—First*

H. A. Dishongh

Mrs. J. B. Dishongh

Mrs. J. J. McClay

*Pine Bluff—First*

Rev. J. H. Morrison

*Emerson—Emerson*

J. B. Butler

**FLORIDA**

## PRESBYTERY OF FLORIDA:

*Caryville—Bonifay*

E. M. Sessoms

*Marianna—Marianna*

J. B. Campbell

*Tallahassee—First*

Rev. R. G. Newsome

## PRESBYTERY OF SUWANEE:

*Jacksonville—First*

Rev. J. B. French, D. D.

N. F. Jackson

Mrs. N. F. Jackson

*Springfield*

F. L. Gibson

Chas. T. Paxon

J. B. Warnock

D. D. Withers

*Lake City—Lake City*

M. C. Houser

Rev. A. E. Spencer

W. H. Wilson

Fred. H. Young

*Palatka—First*

Rev. J. W. Purcell

## PRESBYTERY OF ST. JOHNS:

*Orlando—First*

Geo. T. Barr

Rev. J. W. Stagg

*Daytona—Episcopal*

Miss Antoinette Foltz

**GEORGIA**

## PRESBYTERY OF ATHENS:

*Athens—First*

R. D. Bedinger

J. F. Brown

Miss Margaret Campbell

Rev. E. L. Hill

H. H. Linton

Miss Lucy Linton

Miss Mary Linton

Mrs. J. A. Morton

John White Morton

Miss Etta Park

Fred. J. Orr

Chas. A. Rowland

Miss Katharine Rowland

Mrs. C. A. Scudder

Mrs. Geo. D. Thomas

*Baptist*

W. T. Forbes

*Methodist*

Rev. C. C. Jarrell

R. M. Guess

*Clarksville—Clarksville*

Dr. J. K. Burns

Garnett McMillan

Rev. J. R. McAlpine

Robert McMillan

*Elberton—First*

W. B. Clemmons

Rev. W. W. Morton

W. M. Wilcox

Mrs. W. M. Wilcox

*Gainesville—First*

Rev. E. F. Griffith

C. L. Newton

J. G. Telford

*Hartwell—Hartwell*

Rev. G. M. Howerton

*Jefferson—Jefferson*

Rev. S. W. DuBose

*Maysville—Maysville*

C. W. McCurdy

*Sautee—Sautee*

Rev. J. K. Coit

*Toccoa—First*

Willard Owen

E. P. Simpson

Rev. C. I. Stacy

## PRESBYTERY OF ATLANTA:

*Atlanta—Central*

J. W. Howard

Dr. W. S. Kendrick

Rev. D. H. Ogden

J. C. Rhodes

Mrs. W. C. Winnsboro

Geo. Winship, Jr.

*First*

S. B. Hoyt  
 Mrs. S. H. Latham  
 Rev. J. S. Lyons  
 Mrs. J. D. Turner  
 Mrs. A. R. Woodson

*Inman Park*

H. G. Bedinger  
 Miss Mary Bedinger  
 Rev. J. B. Ficklin  
 W. E. Newill

*Moore Memorial*

Mrs. S. R. Carson

*North Avenue*

Miss Helen Burbank  
 W. M. Camp  
 Mrs. Archibald Davis  
 Rev. R. O. Flinn, D. D.  
 Dr. Thos. P. Hinman  
 Dr. M. McH. Hull  
 W. J. Milner, Jr.  
 J. K. Orr  
 J. T. Stephenson

*West End*

Rev. W. E. Hill

*Westminster*

Mrs. E. D. Davis  
 D. S. Stevens  
 F. Wade Vaughan

Rev. Homer McMillan  
 Rev. W. H. Miley  
 Rev. S. L. Morris

*Conyers—First*

W. E. Black

*Covington—Covington*

Rev. J. B. Gordon

*Decatur—Decatur*

Miss Margaret Anderson  
 Miss Marion Black  
 Miss Nannette Hopkins

*Griffin—First*

Rev. W. A. Murray

*Kirkwood—Kirkwood*

Rev. Carl Barth

## PRESBYTERY OF AUGUSTA:

*Augusta—First*

J. S. Field  
 W. M. Hunter  
 Miss Eliza Wardlaw  
*Green St.*

Mrs. G. W. Hardwick  
 Mrs. S. L. Hollingsworth

P. V. Hollingsworth  
 Rev. M. M. MacFerrin  
 Mrs. W. W. Morton

*Reid Memorial*

H. M. Marks  
 Rev. S. L. McCarty  
 W. M. Rowland  
 Mrs. W. M. Rowland

*Sibley*

Rev. W. H. Boyd  
 O. B. Palmer

*Crawfordville—Crawfordville*

C. W. Gee  
 Mrs. C. W. Gee

*Monticello—Monticello*

Rev. Jas. Bradley

*Penfield—Penfield*

Hal. R. Boswell

*Waynesboro—Waynesboro*

Rev. J. D. McPhall

*Wrens—Wrens*

A. B. L. Fleming  
 W. C. Kerr  
 R. L. Patrick  
 A. R. P.  
 B. L. Brown  
 W. J. Wren

## PRESBYTERY OF CHEROKEE:

*Cartersville—First*

W. C. Walton

*Marietta—First*

E. L. Fair  
 O. W. Wardlaw

*Rome—First*

J. R. McCain  
 Rev. G. G. Sydnor

## PRESBYTERY OF MACON:

*Albany—First*

Rev. S. E. Crosby  
 M. C. Huie

*Columbus—First*

E. G. Abbott  
 Miss M. L. Banks  
 Rev. I. S. McElroy  
 Mrs. I. S. McElroy  
 Wm. P. McElroy  
 Felder Pou

*Macon*

Rev. L. W. Curtis, Evangelist



*Moultrie—First*

Rev. J. B. Meacham  
W. F. Wray

*Thomasville—First*

Rev. R. S. Sanders

PRESBYTERY OF SAVANNAH:

*Brunswick—Brunswick*

Miss Edith Tait

*Douglas—Methodist*

Miss Annette McLean

*Fitzgerald—First*

Rev. R. M. Mann

*Hazlehurst—Hazlehurst*

Jno. A. Cromartie

*Savannah—Independent*

Rev. Rockwell Brank  
C. M. Gilbert  
C. P. Hammond  
Geo. J. Mills  
H. B. Skeele  
L. N. Turner

INDIANA

*Hanover*

Mrs. Anna Moore

KENTUCKY

PRESBYTERY OF EBENEZER:

*Callettsburg—Callettsburg*

Ed Carmack

*Millersburg—First*

Elda Collier  
Rev. A. S. Venable  
S. J. Venable

*Paris—First*

W. G. McClintock  
Rev. B. M. Shive

PRESBYTERY OF LOUISVILLE:

*Jackson—First*

Mrs. O. A. Myers  
A. R. P.  
R. C. Grier

*Louisville*

Rev. D. M. Sweets  
Rev. H. H. Sweets  
*First*  
G. C. Terry

*Stuart Robinson Memorial*

C. K. Taffe

*Third*

Rev. A. A. Higgins

*Seminary*

D. J. Cumming  
E. N. Caldwell  
J. R. Cunningham  
R. J. Dosker  
S. A. Ewart  
Jos. Hopper  
C. L. Sentelle  
Ed. L. Warren

*No Church Given*

Jno. P. Fleming

*Taylorsville—First*

Rev. I. J. Heizer

PRESBYTERY OF MULLENBURG:

*Greenville—No Church Given*

W. G. Duncan

PRESBYTERY OF PADUCAH:

*Henderson—First*

Rev. Thos. Cummins  
G. O. Letcher  
Phelps Lambert

*Paducah—First*

Rev. H. W. Burwell

PRESBYTERY OF TRANSYLVANIA:

*Campbellsville—Campbellsville*

Rev. A. G. Link

*Danville—First*

S. D. Boggs  
D. L. Thomas  
Rev. J. N. Tyler

*Harrodsburg—First*

Edward Bonta

*Lebanon—Second*

Rev. V. P. Merrell

*Pleasant View—Jellico*

Roy L. Stowe

*Richmond—First*

Robert Burnam, Jr.  
C. F. Higgins

PRESBYTERY OF WEST LEXINGTON:

*Guerrant—Guerrant*

H. C. Hurst  
S. M. Jett

*Lexington—First*

W. R. Massie  
Thos. B. Talbot

*Midway—Midway*

J. W. McCable

*Spring Station—Versailles*

Dr. A. J. A. Alexander

*Versailles—Versailles*

W. S. Berry  
Mrs. Lucas Brodhead  
J. C. Carter  
Mrs. T. F. Carter  
Rev. E. C. Lynch

*Wilmore—Wilmore*

Rev. A. H. Doak

*Winchester—First*

Rev. Wm. Cumming

## KENTUCKY MISCELLANEOUS

R. C. McLeod

**LOUISIANA**

## PRESBYTERY OF LOUISIANA:

*Norwood—Norwood*

E. S. Brainard  
Mrs. E. S. Brainard  
*Bunkie*  
Mrs. Motte Martin

## PRESBYTERY OF NEW ORLEANS:

*New Orleans—Prytania St.*

A. Bosch  
H. B. Wade

**MASSACHUSETTS***Boston*

Hugh Fitzpatrick

*Worcester*

Miss Jenevieve Boland

**MISSISSIPPI**

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Joe Hunter

R. N. Hunter

Frank Jones

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Miss Margaret Lane

Jno. M. Little

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J. C. McDonald

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B. F. Price

Mrs. Geo. Ratcliff

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 Gilmer Wentz  
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 Mrs. W. S. Hay  
 Rev. B. Hobson  
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 Miss Josephine Proctor  
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 A. R. P.  
 Miss L. Beard  
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 W. L. Puckett  
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*Huntersville*  
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 J. Boyd Monteith  
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 R. A. Robertson  
 A. R. P.  
 R. S. Blythe  
 J. T. Cashion  
 Mrs. J. T. Cashion  
 R. M. Knox  
 R. N. Knox  
 Earl Ransom  
 Lacy Ransom  
 Paul Ransom  
 C. M. Watts  
*No Church Given*  
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 M. L. Black  
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*Lilesville—Lilesville*  
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 S. A. McWhirter  
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Eugene Clark

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*Whiteville—No Church Given*

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*Glendon*

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*Lownesville*

J. A. Boyd, Presby.

*Newland*

Thos. B. Sheldon, Presby.

*Oakboro*

Miss L. Farries, Presby.

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 R. A. Brown  
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 Hy. Langston  
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*No Church Given*

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J. A. Walker, Sr.

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J. B. Mack
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- Hickory Grove*  
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W. J. Cunningham
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W. P. Davis  
Rev. Hugh R. Murchison
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E. C. Seacrest  
R. E. Wiley  
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Mrs. Z. T. Williams  
A. R. P.  
W. S. Patterson
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A. R. P.  
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Miss M. P. Stevenson  
Rev. W. H. Stevenson
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- Lowryville—Hebron*  
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Rev. F. W. Gregg  
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David Hutcheson  
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 Miss Mamie Gunter  
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*Culpeper—Culpeper*

Miss Fannie Somerville

*Leesburg—Leesburg*

Chas. P. Janney

*Baltimore, Md.—Maryland Ave.*

Rev. W. J. McMillan

*Salisbury, Md.—Methodist*

Irving E. Phillips

*Washington, D. C.—Central*

Jno. A. Bowman

Jno. N. Mills

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Wm. Ker

DeWitt C. Smith

*Episcopal*

Miss F. L. Trigg

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Rev. R. G. McLees

Jas. J. Martin

Dr. G. E. Thompson

W. M. Tredway

Hon. J. L. Tredway

T. A. Watkins

J. W. Whitehead

*Spring Garden*

J. S. Jones

*No Church Given*

L. H. Law

W. B. Shepherd

*Charlotte—Bethlehem*

J. C. Carrington

W. W. Fowler

C. Preston

W. E. Scott

Wm. H. Smith, Jr.

*Drakes Branch—Drakes Branch*

D. W. Berger

Jas. B. Friend

*Darlington Heights—Bethlehem*

R. M. Anderson

*Danville—Chelton Memorial*

Rev. R. M. Stimson

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Robt. Brydon

A. B. Crowell

Rev. W. R. Laird

J. T. Watson

T. S. Williamson

*Episcopal*

Mrs. A. B. Crowell

*Methodist Main St.*

Edwin Kettle

*Keysville—Briery*

Rev. W. W. Graves

*Rustburg—Rustburg*

E. G. Pearman

*Spring Garden—Spring Garden*

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*South Boston—South Boston*

C. W. Maxwell

Jas. Spinner

*Methodist*

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Miss Janie Norwood

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J. Richardson

*Methodist*

Rev. G. H. Lambeth

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Rev. D. W. McIver

*Summit Point—Stones Chapel*

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*Winchester—Opequon*

J. S. Haldeman

*Winchester*

Stewart Bell  
Dr. R. McC. Glass  
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Graham Rosenberger  
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*No Church Given*

Wm. S. White

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*Broadford—Rich Vale*

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W. P. Hopper

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Mason Bell  
Rev. D. P. McGeachy  
J. W. McNair  
H. B. Moore  
S. W. Murphy  
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*Richland*

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*Monitor—Mt. Pleasant*

J. T. Black

*Richwood—Richwood*

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*Ronceverte—Ronceverte*

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W. A. Higgs  
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*Moorefield—Moorefield*  
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 Robt. S. Kuykendall  
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*Romney—Romney*  
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*Hangchow*  
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*Kashing*  
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 P. B. Price  
 Rev. J. L. Stuart, D.D.  
*Soochow*  
 Rev. P. C. DuBose

JAPAN

*Kobe*  
 Rev. T. Kagawa

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*Seoul*  
 Dr. O. R. Avison  
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Robt. R. King, M. D.

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Ben Elder

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Floyd Hubbard

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*Athens—First*

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Miss Katharine W. Rowland

## PRESBYTERY OF ATLANTA:

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**KANSAS**
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*Wichita*

A. A. Hyde

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Dr. C. G. Speers

*Galebo—First*

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Mrs. J. D. Herrmann

John Scott Johnson

Mrs. John Scott Johnson

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*U. S. A. Culbertson*

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*Shattuck—First*

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Mrs. D. C. Ewing

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Mrs. J. M. Clark

A. J. Fluke

H. O. Moore

*Walters—Broadway*

A. F. Davidson

Mrs. A. F. Davidson

Miss Virginia Phipps

R. H. Sultem

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*Colbert*

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*Marietta—First*

J. E. Flow

Wylie W. Smith

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D. W. Cochnauer

*Broken Arrow—U. S. A.*

Rev. I. V. Jolly

*McAllister—First*

Allen S. Davis

Wallace Wilkinson

*Muskogee—First*

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*Bethany*

A. L. Weige

*Paul's Valley—U. S. A.*

Rev. Wm. Denham

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*Swarthmore*

Wm. T. Ellis

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N. M. Stewart

*Memphis—First*

Cyrus Black Stafford



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J. A. Marinus

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Rev. John I. Armstrong

Rev. D. Clay Lilly

Rev. Egbert W. Smith

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*McMinnville—McMinnville*

Rev. B. A. Pendleton

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*Bryan*

Rev. C. H. Storey

*Galveston—First*

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R. S. Smith

*Houston—First*

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McElroy Johnson

Rev. W. S. Jacobs

Wallace Kelly

Will Miller

Robt. Ramsey

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Rev. J. W. Doblair

Rev. T. C. Johnston

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*Houston Heights—U. S. A.*

Rev. C. H. Crawford

*Huntsville—Huntsville*

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*Navasota—Waverly*

F. M. Paul

R. G. Milroy

*Somerville—First*

J. M. Lewis

*Somerville*

Clyde Foote

Garland H. Lang

John H. Mauer

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Miss Eva May Dowty

Rev. W. B. Gray

Miss Mary Johnson

W. W. McCullough

J. W. Short, Jr.

L. L. White

Miss Juanita Williams

*No Church Given*

S. Finley Ewing

P. V. Garcia

B. D. D. Greer

C. H. Jones

M. K. McCullough

H. S. Stapleton

H. B. VanValkenburgh

Noel P. Wilkinson

*Coleman—First*

W. W. Byers

S. H. Gray

F. S. Henderson

*San Angelo—San Angelo*

E. Bernard Arnett

Mrs. A. R. Nisbet

H. D. Smith

*Talpa—Talpa*

Charles Price

*Winters—Winters*

W. W. Hall

Garland Shell

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 H. P. Hunnicutt  
 Milton Morris  
 J. A. Owen  
 Geo. H. Phillipus  
 E. S. Samson

*Grand Ave.*

E. Zimmerman

*Highland*

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 Rev. R. W. Joplin  
 D. A. Penick  
 W. A. Smith

*No Church Given*

S. L. Anderson  
 T. M. Cunningham  
 W. M. Foster  
 Alex. Gray  
 L. W. Harrison  
 S. L. Jockel  
 E. D. Junkin  
 Rev. W. F. McElroy  
 Rev. W. F. Junkin  
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 E. B. Paisley  
 Fred Petmecky, Jr.  
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 B. K. Tenny  
 Rev. R. E. Vinson  
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*Bartlett—Bartlett*

Rev. J. F. McKenzie

*Belton*

Edgar L. Story

*Blooming Grove—U. S. A.*

Rev. H. R. Overcash

*Cameron—First*

W. D. Paden

*Clifton—First*

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 O. L. Brantley  
 J. W. Butler  
 Clarence Canuteson  
 John R. Cowen  
 Hiram Hobbs  
 Rev. Jas. F. Hardie  
 Mrs. Jas. F. Hardie  
 D. C. Holverson  
 H. H. Killian  
 Grover Lane  
 J. K. McSpadden  
 R. G. Mixon  
 Chas. Poulson  
 A. W. Price  
 Geo. Price  
 Oscar J. Rea  
 O. E. Schaw  
 John M. Grimland

*Corsicana—First*

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 Miss Florence Z. Bright  
 C. G. Davidson  
 Mrs. Cassie Ferguson  
 John C. Hughes  
 G. E. Mitchell  
 Rev. Chas. Oberschmidt  
 Mrs. S. M. Ransom  
 John H. Rice  
 Mrs. C. B. Sutherland  
 Murphy Williams  
 Mrs. Murphy Williams  
*No Church Given*  
 P. O. Smith  
 C. B. H. Sutherland  
 W. Burgess  
 Mrs. Mabel Baltz

*Gatesville—Gatesville*

Rev. D. B. Bell

*No Church Given*

Frank Kelso  
 P. F. Boyer

*McGregor—McGregor*

W. J. Evers  
Lloyd Harper  
*No Church Given*  
Rev. J. S. Sleeper  
J. W. Schepers

*Marlin—First*

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Dave Denning  
W. R. Hall  
Willis Somerville  
*No Church Given*  
Tom Bartlett  
Miss Blanche Norwood  
Miss Rosa Peyton  
L. A. Robinson  
Mrs. L. A. Robinson  
Sanford Stallworth

*Mart—Mart*

K. M. Davls  
T. H. Lumpkin  
Rev. W. W. Sadler

*Mexia—First*

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Rev. W. S. Red  
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J. M. Patton

*Taylor*

Rev. Hugh W. Hoon

*Temple—First*

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Rev. A. F. Cunningham  
Rev. C. W. Peyton  
*Grace U. S. A.*  
B. A. Hodges  
Dr. A. C. Scott  
J. M. Woodson  
W. S. Lemly

*Waco—First*

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Albert C. Johnston  
A. R. King

J. B. Sawtelle  
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Norman H. Smith  
J. H. Sturgis  
Miss Nell Symmes

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Mrs. J. J. Grier

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*Bowie—First*

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*Brandon*

W. M. Patterson

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S. H. Bricker  
G. M. Brul  
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C. A. Egbert  
Mrs. C. A. Egbert  
Mrs. T. H. Grogan  
Mrs. Robert Johnson  
R. T. Johnson  
J. N. Nisbet  
Walter M. Nold  
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J. G. Pulliam  
J. S. Pulliam  
T. J. Pulliam  
Chas. C. Ricker  
Wm. T. Sargent  
Mrs. Wm. T. Sargent  
R. C. Stubbs  
R. B. Wilson

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Rev. W. M. Anderson, Jr.

Mrs. W. E. Elliott  
 Arthur Everts  
 Miss Annie Kate Gilbert  
 Mrs. J. E. Gilbert  
 W. T. Harris  
 B. E. Haughton  
 Mrs. B. E. Haughton  
 Miss Catherine Haughton  
 W. L. Logan  
 Mrs. W. L. Logan  
 Miss Logan  
 C. H. Read  
 Thos. S. Shiels  
 J. D. Smith  
 Miss Ella D. Storey  
 Albert J. Toole

*First*

H. H. Adams  
 Holmes G. Anderson  
 H. S. Anderson  
 J. Granger Anderson  
 Rev. Wm. M. Anderson  
 Mrs. Wm. M. Anderson  
 Rhodes S. Baker  
 Mrs. Rhodes S. Baker  
 J. C. Beall  
 Phillip Bell  
 F. C. Bennett  
 Chas. F. Bolany  
 Mrs. Chas. F. Bolany  
 B. M. Bond  
 Mrs. J. A. Brackney  
 Miss Marian Brown  
 W. H. Clark  
 L. B. Cline  
 B. W. Coulter  
 L. A. Coulter  
 Mrs. J. W. Day  
 Mrs. N. P. Deavours  
 T. W. Erwin  
 J. F. Ford  
 P. R. Freeman  
 W. M. Freeman  
 W. H. Gaston  
 G. M. Gee  
 Jas. D. Gee

Mrs. J. D. Gee  
 Mrs. W. H. Gee  
 J. Kenley Graham  
 F. K. Gray  
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 Mrs. W. A. Green  
 Miss Eddie Grey  
 H. S. Grigsby  
 J. H. Haley  
 Mrs. J. H. Haley  
 R. Hortenstine  
 Miss Frances Howard  
 Dr. W. E. Howard  
 Miss Belle Hughes  
 Col. P. B. Hunt  
 Mrs. P. B. Hunt  
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 Mrs. W. P. Jackson  
 Eben D. Junkin  
 T. P. Junkin  
 Karl M. Kahn  
 Bailey E. King  
 Miss Mary Kirkland  
 Mrs. B. F. Lewis  
 Mrs. Inez Lewis  
 Henry D. Lindsley  
 Mrs. Phillip Lindsley  
 E. D. Ludlow  
 Jas. E. Ludlow  
 D. A. MacLennan  
 Dr. Paul E. McChesney  
 L. L. McCutcheon  
 R. McNab  
 Miss Helen Martin  
 Mrs. Belle Martin  
 Saml. E. Milliken, M. D.  
 Mrs. S. E. Milliken  
 Mrs. J. B. Morrow  
 Ray Nesbit  
 J. J. Orchard  
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 Mrs. W. M. Paine  
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 C. H. Platter  
 McAllister D. Price

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 Robert S. Price  
 F. P. Redman  
 Mrs. A. A. Rembert  
 D. S. Robinson  
 E. C. Scott  
 Miss Gertie Scott  
 Miss Lena Scott  
 George Sergeant  
 Mrs. Geo. Sergeant  
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 Mrs. Belle Shumard  
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 Mrs. R. L. Stennis  
 J. L. Stephens  
 R. H. Stewart  
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 Lawrence Thomas  
 Mrs. L. W. Thomas  
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 Matthew Troy  
 J. Elmer Turner  
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 Dr. E. J. Voorhis  
 Mrs. I. R. Vosburg  
 W. H. Walraven  
 Sam. R. Weems  
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 Mrs. J. G. White  
 Edgar Whitehead  
 W. N. Wiggins  
 Mrs. W. N. Wiggins  
 Miss Mary Wilcox  
 J. Hart Willis  
 Mrs. J. Hart Willis  
 Mrs. J. S. Witwer  
 D. P. Woodward  
 Mrs. D. P. Woodward

*Mexican*

Rev. A. B. Carrero  
*Oak Cliff*  
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 Mrs. C. D. Browder  
 Edward M. Browder  
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 T. A. Fischer  
 Carleton Gage  
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 Rev. W. F. Galbraith  
 Mrs. W. F. Galbraith  
 Benj. F. Grandstaff  
 F. O. Grandstaff  
 Mrs. F. E. Grandstaff  
 Miss Martha Grandstaff  
 R. B. Lumpkin  
 Dr. Edwin A. Means  
 Miss Annette Moseley  
 Mrs. A. Reynolds  
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 Julius H. Smith  
 B. D. Snyder  
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 W. A. Dyckman  
 Jas. H. Edwards  
 Jno. P. Evans  
 R. S. Goble  
 Mrs. R. S. Goble  
 Mrs. John Hanna  
 A. F. Hardie  
 J. M. Hanna  
 Spence Hardie  
 B. B. Hemphill  
 Dr. Robert Hill  
 Mrs. M. G. Jarrean  
 Mrs. Morris Johnson  
 W. H. Lacy  
 Mrs. W. H. Lacy  
 Mrs. J. P. Critz  
 Mrs. Robt. Hill  
 L. H. Lewis  
 Mrs. L. H. Lewis  
 C. E. Long  
 Frank O. Long  
 C. H. Loper  
 Mrs. C. H. Loper  
 J. D. McLeod  
 A. R. Phillips  
 Mrs. A. R. Phillips  
 A. R. Phillips, Jr.  
 Geo. G. Phillips  
 Mrs. Geo. P. Phillips  
 H. F. Roberts  
 A. W. Russell  
 Mrs. M. K. Russell  
 Pierre L. Russell  
 Mrs. Pierre L. Russell  
 Curtis Scovell  
 Mrs. Curtis Scovell  
 J. S. Steele  
 C. S. Wallace  
 Mrs. C. S. Wallace  
 W. F. Whitehurst  
 A. G. Wood  
 Mrs. A. G. Wood  
*Central U. S. A.*  
 J. H. Abney

Thompson A. Cowan  
 G. H. Egan  
 L. P. Gamble  
 C. M. Huckaby  
 T. H. Jenkins  
 W. L. Jones  
 H. S. Parsons  
 W. H. Pulliam  
 Miss Ella Sanders  
 Homer Smith  
 Rev. J. Frank Smith  
 Jno. Sparger  
 Joe G. Terry  
 Howard Waterstreet  
*Second U. S. A.*  
 J. M. Bassett  
 Mrs. J. M. Bassett  
 Rev. J. H. Burma  
 Mrs. J. H. Burma  
 H. W. Burr  
 Chas. Cason  
 Frank Dunn  
 Norflake Dunn  
 Wm. Robinson  
 Mrs. Wm. Robinson  
 E. A. Skiles  
 Harry B. Sowers  
 R. B. Sowers  
 Mrs. R. B. Sowers  
*Expo. Park U. S. A.*  
 Rev. Geo. S. Fulcher  
 Mrs. Geo. S. Fulcher  
 W. C. Marshall  
*Bethany*  
 Rev. A. B. DeRoos  
 Mrs. A. B. DeRoos  
*First Baptist*  
 O. O. Touchstone  
*Baptist*  
 Mrs. Edwin A. Means  
 W. H. Scott  
*Episcopal*  
*Church of Incarnation*  
 G. M. Stuart  
 L. M. Moyer

*Evan. Lutheran*

Mrs. Chas. McBride

*Christian**Central*

Miss Mary E. Hudson

Mrs. Chas. F. Weiland

*Ross Ave.*

Rev. M. M. Davis

*Methodist Protestant*

Rev. D. C. Kinnamon

Mrs. D. C. Kinnamon

*No Church Given*

G. W. Achilles

John Archie

Mrs. John Archie

Geo. I. Baldwin

Mrs. Lillian Barret

H. C. Bond

Mrs. W. W. Caruth

Mrs. A. B. Dickley

Miss Anna Dobbs

A. S. Dover

Fred. W. Grant

L. E. Hamilton

Mrs. L. E. Hamilton

Rev. J. A. Hombeak

J. J. Hood

Mrs. J. J. Hood

T. W. Hurst

Rev. James Kirkland

D. L. Lacy

Mrs. D. L. Lacy

Joe E. Lawther

R. K. McCall

Sam. M. McPhail

Elizabeth Miller

Miss Jessie Russell

Rev. Geo. W. Sheffer

Mrs. Geo. W. Sheffer

Miss K. Shepherd

Rev. Glenn L. Sneed

R. R. Souders

Mrs. R. H. Stewart

J. C. Watts

Mrs. J. C. Watts

Jas. Gordon Watts

Chas. F. Weiland

Wm. H. Wycough

E. H. Young, Jr.

J. H. Young

*Denton—First*

S. O. Beall

W. T. Evers

Mrs. W. T. Evers

H. F. Schivier

*Central*

V. W. Shepard

*U. S. A.*

Jno. T. Baker

*Ennis—First*

Rev. Herbert S. Springall

*Frost*

A. H. Straw

*Gainesville—Denton Street*

Mrs. J. C. Grow

Mrs. E. S. Goodner

E. S. Goodner

E. C. McDonald

*First*

Edgar Van Slyke

Mrs. R. S. Rose

*Iowa Park—Iowa Park*

Rev. E. S. Lowrance

Mrs. E. S. Lowrance

Locke Lowrance

R. F. Abernathy

Noel Troutman

*Lancaster—Lancaster*

F. M. Hammond

G. R. Hoff

C. M. Lyons

Rev. C. H. Spence

O. S. Kerr

*McKinney—First*

R. D. Erwin

Mrs. R. D. Erwin

S. D. Heard  
W. M. Kerr  
Miss Nina Marly

*No Church Given*

C. M. Abbott  
Thos. E. Craig  
Clifford Dinsmore  
Miss Hattie Erwin  
Rev. E. B. Fincher  
Jas. Forsyth

Mrs. J. L. Greer

J. L. Greer

F. M. Griffin

S. T. Hammond

Mrs. S. T. Hammond

Dr. W. T. Hoard

Mrs. W. T. Hoard

J. S. Lovejoy

*Milford—Milford*

J. L. Bell

*No Church Given*

Rev. Henry C. Evans

J. K. McDaniel

W. R. McDaniel

*Petrolia—Petrolia*

George Fleming

*Sherman—First*

M. L. Baker

H. F. Griffin

R. A. Jefferson

W. B. Loring

*Grand Ave.*

Eugene R. Long

C. P. Owen

*No Church Given*

D. C. Butler

M. L. Cashion

H. E. Chesley

Dr. T. S. Clyde

J. W. Cochran

Geo. H. Hurst

Jno. S. Kerr

H. R. Livingston

S. W. McMillan

R. L. Morrison  
Rev. H. H. Munroe  
Mrs. H. H. Munroe  
Eleazar Pirez  
R. M. Rooney  
R. L. Storey  
L. J. Sherrill  
Ormsted Sebow  
W. G. Watson  
R. G. Williams

*Vernon—Vernon*

T. H. Shive

*Waxahachie—First*

Rev. E. E. Bigger

*Central U. S. A.*

J. M. Gordon

G. H. Hogan

W. H. Richardson

*No Church Given*

Roy Baker

Mrs. O. H. Chapman

W. I. Cunningham

Dr. S. L. Hombeak

Miss Kate Lancaster

Miss Ora E. Miller

B. L. Rice

J. C. Smith

*Wichita Falls—First*

J. W. Culbertson

J. C. Hunt

Dr. J. L. McKee

*Central*

Rev. Fred. L. McFadden

J. A. Kemp

*Wills Point—Wills Point*

J. R. Finney

Rev. J. N. Ivy

Mrs. W. D. Montague

Mrs. John E. Owens

## PRESBYTERY OF EASTERN TEXAS:

*Palestine—First*

Rev. J. C. Oehler

Dr. J. C. Silliman

*Beaumont—First*

Rev. F. E. Robbins

*Crockett—First*

A. A. Aldrich

*Groveton—Groveton*

D. M. Scott

*Lufkin—Lufkin*

Allen W. Allwine

G. W. Baker

E. H. Gibson

H. A. Hamilton

Rev. Leonard W. Mathews

*Nacogdoches—First*

H. N. Cunningham

*Orange—First*

Rev. E. T. Drake

Herndon McNeill

R. P. Turpin

A. C. P. Tyler

## PRESBYTERY OF EL PASO:

*Big Spring—First*

Edwin A. Kelley

John C. Ramsay

*Barstow—First*

W. D. Black, M. D.

Preston A. Black

J. T. Black

Rev. W. L. Downing

W. H. Irvine

*Colorado—First*

Mrs. P. C. Coleman

Miss E. Coleman

Rev. Guy B. Duff

Miss Louisa Roe

Mrs. J. M. Thomas

*Pecos—Ft. Stockton*

Rev. A. A. Davis

*Van Horn—Van Horn*

Ralph J. Hall

Mrs. Callie Moscos

## PRESBYTERY OF FORT WORTH:

*Abilene—First*

F. H. Blaine

Thos. L. Blanton

Geo. W. McDaniel, Jr.

*Anson*

Geo. H. Brockett

*Aquilla*

M. G. Olsen

Mrs. M. G. Olsen

*Bridgeport—First*

Rev. C. M. Dellinger

J. S. McKenzie

*No Church Given*

Sam Faulkner

*Cisco—First*

W. P. Lee

Rev. J. D. Leslie

W. H. Tebbs

*No Church Given*

A. J. Olsen

*Cleburne—First*

W. Y. Chester

Peyton Irving

Rev. E. H. Lyle

S. B. McLane

O. H. Poole

*Decatur—First*

J. J. McCalley

*Eliasville—Eliasville*

W. W. Cunningham

W. P. Newell

G. E. Newell

*Fort Worth—Broadway*

Rev. A. F. Carr

Mrs. A. F. Carr

Mrs. Wm. H. Cobb

R. R. Gilliland

*College Ave.*

C. L. Altfather

Jno. E. McLean  
 Mrs. Jno. E. McLean  
*First*  
 Rev. Wm. Caldwell  
 Rev. E. A. Lindsey  
*N. Ft. Worth*  
 W. L. George  
 Mrs. W. L. George  
 Dr. M. E. Gilmore  
*No Church Given*  
 D. C. Campbell  
 L. C. Collier  
 Mrs. J. B. Laughridge  
 Harry Williams  
*Graham—Graham*  
 Rev. Gaines B. Hall  
 A. A. Morrison  
 Jno. E. Morrison  
*Grandview—Grandview*  
 Rev. M. C. Taylor  
*Haskell—Haskell*  
 J. A. Frozier  
 Rev. J. F. Lloyd  
 Miss Carrie Sherrill  
 Miss Francis Sherrill  
 Richard Sherrill  
 H. S. Wilson  
*Hillsboro—Central*  
 Mrs. L. J. Thompson  
*First*  
 E. W. Comfort  
 Rev. Jno. V. McCall  
 Mrs. Jno. V. McCall  
 Mrs. Mary Ellen McCall  
 Robert Wilson  
*No Church Given*  
 F. C. Green  
 Mrs. Thos. Ivy  
 Mrs. M. C. McMillan  
 Miss Nettie McMillan  
*Itasca—Files Valley*  
 Mrs. Frank File  
 S. A. McElroy

Mrs. J. D. McLean  
 J. L. Walker  
*Mineral Wells—Mineral Wells*  
 Rev. Wm. R. Potter  
 Paul Woods  
*Sweetwater—U. S. A.*  
 J. H. Beall  
*No Church Given*  
 S. D. Myers  
*Throckmorton—Throckmorton*  
 Rev. W. H. McCullough  
*Weatherford—First*  
 H. L. Moseley  
 Mrs. Margaret Moseley  
 J. C. Wright  
*Weatherford*  
 W. M. Edgar  
 Rev. S. L. Rieves  
*Grace U. S. A.*  
 W. P. McJunkin  
 Rev. J. G. Patton  
 PRESBYTERY OF PARIS:  
*Bonham—First*  
 Frank Campbell  
 T. R. Caldwell  
 J. W. Lewis  
*Commerce—Commerce*  
 D. Chas. Clarke  
 Claude Kelly  
 Rev. Wm. A. Rolle  
 W. J. Taylor  
*Greenville—First*  
 Wm. Bacon  
 Rev. T. O. Perrin  
 Mrs. T. O. Perrin  
 T. H. Pollard  
*Lindale*  
 H. R. Crews  
*Longview—First*  
 J. S. Reo  
 J. S. Reo, Jr.



- No Church Given*  
 Jno. T. Caughley  
 Mrs. C. A. Foster  
 Miss Effie Shaw
- Marshall—First*  
 Rev. A. O. Price  
 Mrs. J. C. Terrell  
 Miss Ella Gilchrist Williams  
 Mrs. T. P. Young
- Mineola—Mineola*  
 Cecil Sims
- Mt. Pleasant—Mt. Pleasant*  
 Mrs. Dean D. Lide  
 Chas. O. Lide  
 Rev. J. G. Varner  
 Mrs. J. G. Varner
- No Church Given*  
 T. B. Caldwell  
 W. T. Mathews
- Paris—First*  
 Max Barton  
 G. B. Estes  
 Rev. T. M. Lemly  
 J. P. Paisley
- Sulphur Springs—Sulphur Spgs*  
 Rev. James Drummond
- Tcæarkana—First*  
 Mrs. F. E. DeLoach  
 Rev. W. L. Hickman  
 Mrs. W. L. Hickman
- Bethel*  
 W. W. Peters  
 Mrs. W. W. Peters
- Rose Hill*  
 Rev. Chas. R. Montgomery
- No Church Given*  
 Mrs. W. P. Littlejohn
- Troup—Troup*  
 B. C. Dickenson  
 L. A. Floore  
 Rev. R. L. Owen

- Tyler—First*  
 W. T. Eaton  
 H. J. Groves  
 Lee H. Powell  
 B. E. Reed  
 J. W. Smiley  
 T. C. Williams  
 Mrs. T. C. Williams

## PRESBYTERY OF TEXAS-MEXICAN:

- Cuero—First*  
 Rev. J. L. Green  
 W. D. McCurdy  
 S. P. White
- San Marcos—First*  
 C. G. Mead  
 W. D. Talmadge  
*Central U. S. A.*  
 Rev. W. B. Preston

## PRESBYTERY OF WESTERN TEXAS:

- Brownsville—American*  
 J. T. Canales
- Gonzales—First*  
 Chas. H. Dobbs  
 Winston Harwood
- Kerrville—Kerrville*  
 Mrs. W. P. Dickey  
 Rev. W. P. Dickey  
 Mrs. Geo. M. Doyle  
 Mrs. A. C. Schreiner
- San Antonio—First*  
 Dr. M. J. Bleim  
 Wade H. Boggs  
 W. W. Bondurant  
 Rev. A. G. Jones  
 Mrs. A. G. Jones
- Prospect*  
 Dr. A. F. Miller
- Utica*  
 Rev. Thos. F. Gallaher  
 Miss Lula Paisley  
*Westminster*  
 Rev. Brooks I. Dickey

*No Church Given*

J. M. Bennett, Jr.  
H. W. Cunningham  
Mrs. Chris. G. Dulling  
Wait A. Ramsey  
Roland Springall

*Seguin—Seguin*

Rev. B. D. Kennedy

*Uvalde—First*

Rev. T. A. Hardin

*Victoria—First*

Jno. A. Donalson  
Rev. John B. Hudson  
M. M. Johnson, Jr.

## TEXAS MISCELLANEOUS:

*Albany—U. S. A.*

Rev. L. B. Gray

*Alvarado—U. S. A.*

S. F. McCafferty

*Arlington—No Church Given*

S. M. Bennett  
Alex. Vaught  
Rev. P. H. Wilkerson

*Baird—First*

Mrs. E. C. Fulton  
E. C. Fulton  
J. L. Lee  
E B. Mullican  
Rev. H. M. Pebles

*Celina—First*

Jno. W. Snodgrass

*Crowley—U. S. A.*

Rev. W. A. Binyon

*Deport—First*

J. H. Read  
Rev. J. M. Youree

*Edgewood—Methodist*

E. G. Downs

*Farmersville—U. S. A.*

M. A. Forgy

*No Church Given*

A. A. Reagan

*Ferris—First U. S. A.*

Rev. C. L. Dickey

*No Church Given*

J. H. Orr

*Honey Grove—U. S. A.*

H. P. Allen

Rev. E. L. Moore

*No Church Given*

J. F. Black

*Hubbard—No Church Given*

Rev. Louis D. Grafton

*Independence—Prospect*

W. L. Booker

*Julia—No Church Given*

J. R. Sharp

*O'Brien—No Church Given*

P. D. Solomon

*Prosper—No Church Given*

M. C. Harris

*Rockwall—U. S. A.*

S. M. Templeton

*Seymour—First U. S. A.*

Rev. U. C. Howard

*St. Joe—Baptist*

Dr. I. N. Roberson

*No Church Given*

W. E. Scott

*Teague—First*

W. H. Pelley

*Terrell—First*

Rev. D. K. Ferguson  
Mrs. D. K. Ferguson

## VIRGINIA

## PRESBYTERY OF EAST HANOVER:

*Richmond—Ginter Park*

C. G. Smith

W. C. Smith  
*Westminster*  
James Morton  
*No Church Given*  
W. C. McLaughlin

**CHINA**

Dr. A. C. Hutcheson  
Rev. J. L. Stuart, D.D.  
W. H. Berst

**KOREA**

Dr. O. R. Avison



















